



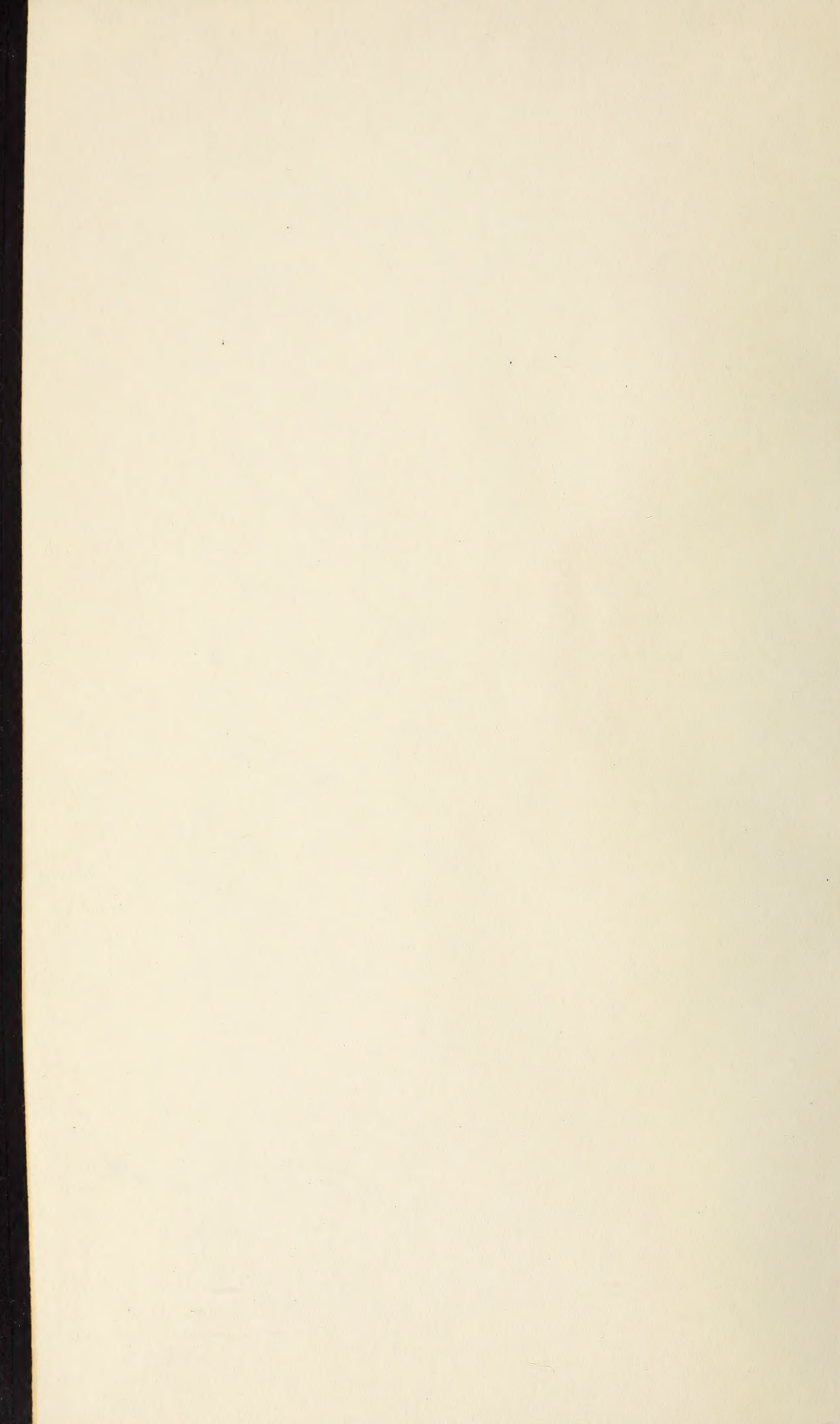


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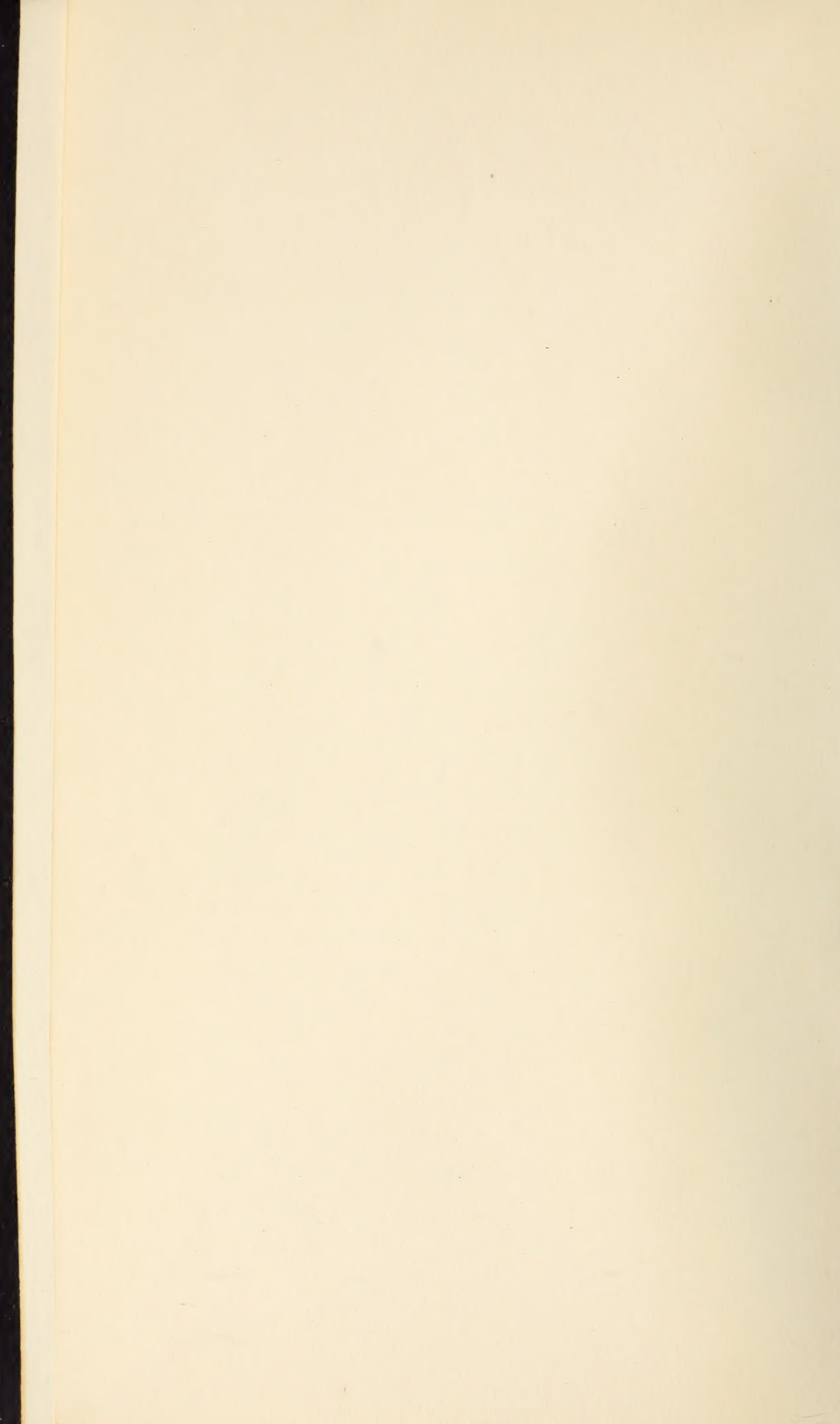




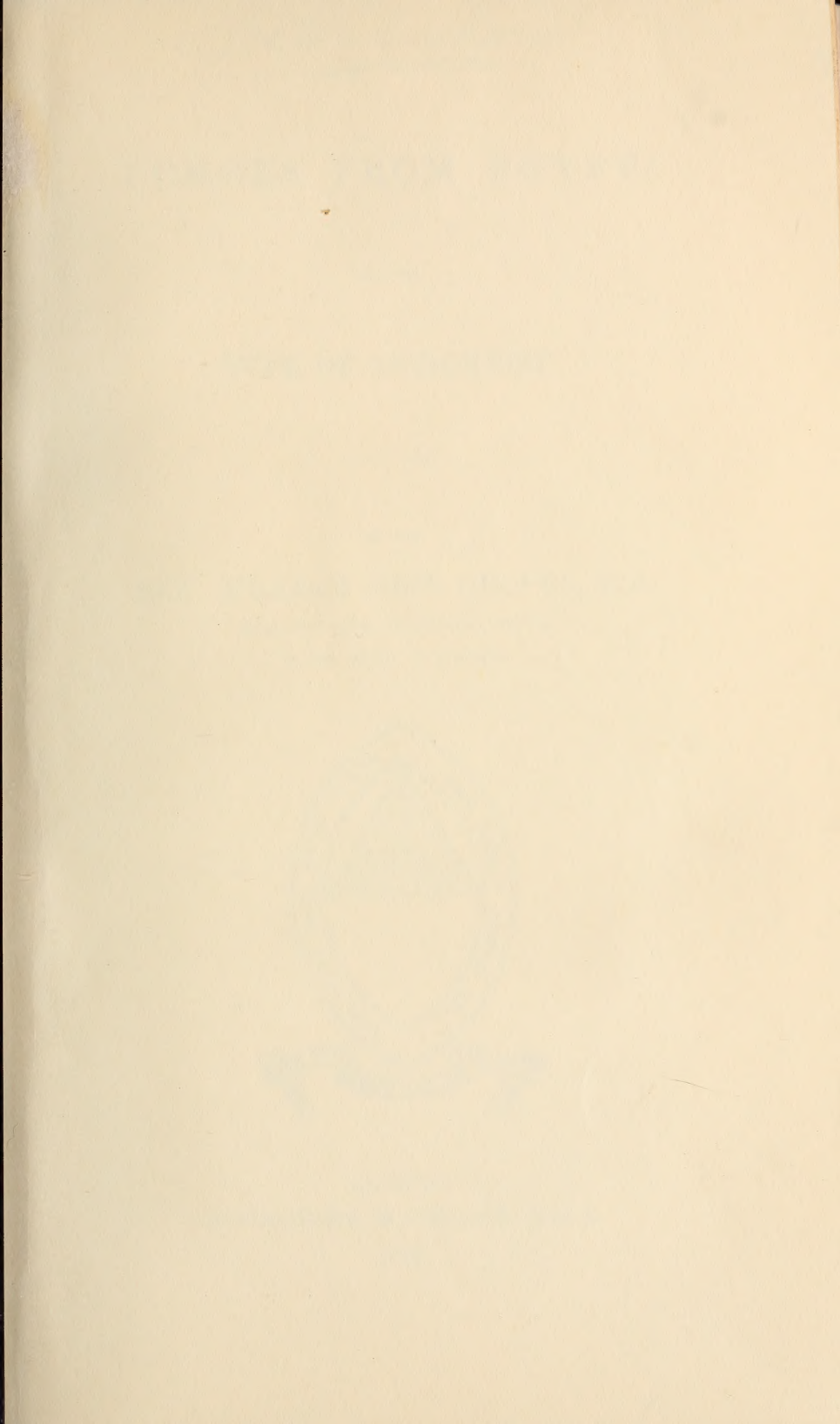
















*Thos. Richardson*

# ECHOES FROM EGYPT;

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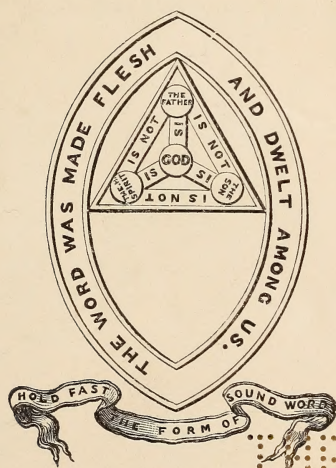
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ERRATUM.

Page 27, line 5, *for* latter *read* former





# ECHOES FROM EGYPT,

&c.

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## PRELIMINARY OBSERVATIONS.

A WORK, the object of which is to throw light upon the mystic number of the Beast spoken of in the thirteenth chapter of the Revelation, can scarcely be deemed superfluous, when it is borne in mind that a recent writer<sup>1</sup> on prophecy has observed concerning the various interpretations hitherto given of this obscure and remarkable passage, that "all seems uncertain conjecture."

For attempting a new mode of treating the subject no apology can be necessary, since the great diversity of opinion obtaining in the learned world sufficiently attests the fact, that the various methods hitherto pursued have failed to produce a solution satisfactory to all parties.

<sup>1</sup> Archdeacon Harrison.

In the elucidation of *symbolic* prophecy a two-fold treatment of the subject would appear requisite. First the interpretation of the symbol, *then* its application. Commentators appear to have confined themselves too much to the latter of these methods; disregarding the typical structure of the passage, they have sought a response to the mystic number exclusively in the History of the Church of Christ; neglecting to address themselves to the evolution of the symbol, they have been content to exercise their talents in ascertaining its probable, or possible, accomplishment.

It is in its too much neglected typical character that it is now proposed to consider this sacred mystery. Guided by that rule which the Holy Ghost enjoins, and comparing things spiritual with spiritual, *i.e.* as the Fathers interpret the passage, —comparing the things which were inspired by the Spirit in the Old Testament with what is now revealed to us by the same Spirit in the New, it will be necessary to look back to the earlier pages of God's Word, not forward to the history of the Church of Christ; to take a retrospective view into the depths of Holy Scripture, not a prospective one into ecclesiastical records. And should the endeavour to elicit a response to the symbol in events which befel the ancient Church of God be successful, we may probably be better prepared to ascertain its office as an index of "things which must shortly come to pass."

In commencing an investigation of this nature, a full statement might be expected of the line of argument intended to be pursued, and of the conclusion at which the author has arrived, and the absence of such statement may give to the earlier chapters of this work an appearance of desultoriness which the Author cannot but deplore. Yet after long and anxious consideration he has deemed it best to abstain from such a course, under the conviction that it would materially interfere with the proper handling of the subject to be developed; and should the reader be content to follow him patiently through the first part of this treatise, he trusts the second part will prove of such a character as to vindicate the method which, most unwillingly, he has felt himself compelled to adopt.

Of the paucity of learning brought to bear on the subject, none can be more sensible than the Author. He has felt most deeply that it is not always he who discovers the vein of gold that is the best qualified to work the mine.

On Pagan Mythology in particular his knowledge is so slight, that he would gladly have profited by the advice and suggestions of those who have devoted their time and attention to fathoming subjects of so deep and recondite a nature.

The assistance of an Oriental scholar also would have been most valuable in enabling the Author to cope with the difficulties by which he felt himself surrounded.

In reference to those portions of Egyptian history of which he has been compelled to treat, he can only assure the reader that the limited number of books on this vexed question which he has been able to procure have been studied with such assiduity, ability, and fairness, as he could command; and the amount of credit conceded to the testimony of Manetho will, he believes, be felt to be more than justified by the deep and unexpected response which Prophecy will be found to utter to the oft-disputed statements of this ancient Egyptian historian.

Concerning the unlooked-for conclusion at which he has arrived, few, the Author trusts, will be disposed to stigmatize it as an *ignis fatuus* arising from the unhealthy vapours of an uncultivated soil; but he deems it right to state, that, did he not entertain the hope that he had succeeded in striking a new chord in the divine harmony of prophecy, the present volume, with its manifold crudities and imperfections, would never have been committed to the press.

It may be proper to add, that the following pages have been written at a period during which the Author was prevented by severe indisposition from attending to the ministerial duties of an extensive parish; an indisposition which has ultimately induced him to resign his incumbency. In making this statement, he wishes it to be understood that it is not put forth with the view of disarming cri-



ticism, being fully aware that it is by collision of opinions that truth is elicited, but rather to supply an adequate reason for not having followed his subject, during a period of impaired powers of application, into such depths of research as its character would seem to demand. On some points, indeed, he feels that he has rather raised a question, than satisfied an inquiry. Thankful will he be, if he has been permitted to originate a train of thought, which men of profound erudition may more successfully pursue.

The Author cannot conclude these preliminary observations without acknowledging the deep obligation he is under to two kind and talented relatives, who have devoted themselves with unwearied assiduity to the labour of preparing his papers for the press, and rendering them presentable to the public eye.

# P A R T I.

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## CHAPTER I.

### THE ORIGIN OF IDOLATRY AND SACRIFICE.

IT is a remarkable fact, that how largely soever Holy Scripture may speak concerning the existence and effects of Idolatry in the world, yet with regard to the *period* of its rise, and the *history* of its origin, we have no direct information. The absence of such statement has given occasion to much difference of opinion among learned men, some dating its rise from Cain, others referring it to a period subsequent to the Flood. Of these conflicting opinions, the former, to my apprehension, bears the greater appearance of probability. But even when throwing its origin thus far back to the infancy of the world, I incline to the opinion that we have not yet reached the fountain whence flowed its poisoned waters. In a word, I believe

that in the account given in Holy Scripture of the *fall of man*, we have also the history of the *origin of idolatry*.

Idolatry is of a twofold character, spiritual and material—theoretical and practical. Under the first, man enshrines in his mind an ideal which is not God, and renders to that ideality the adoration due to God alone. Under the second, he selects an arbitrary symbol, or embodies in a visible form his ideal, whether of the true God, or of any falsity which he may have substituted in the place of God, and offers to it his homage and worship. The first commandment in the Decalogue is directed against the mental, the second against the palpable sin. God by the Prophet Ezekiel charges his people with the infraction of both these laws: “Son of man, these men have set up their idols in their hearts;” behold the one transgression! “and put the stumbling-block of their iniquity before their face;” behold the other!

To constitute this sin, a bodily act of adoration cannot be necessary, for in the case of mental idolatry such a mode of demonstration is simply impossible. Man must *symbolize* his ideal, before he can *bow down to it, and worship it*; and even when the ideal shall have been clothed in symbol, an external act is not the sole mode by which idolatry is capable of being manifested. “Any thing that has our highest esteem and regard, and is the special object of our hope, our trust, and our

care, that we make our God. Thus the covetous man is an idolater<sup>1</sup>." Idol worship may then be perpetrated in a variety of ways; any one of those observances which, in the aggregate, constitute our duty to God, when directed to aught which is not God, constituting an act of idolatry. To quote the words of Bp. Sanderson: "To whom we make ourselves servants, him we make the Lord our God." "The devil is called the god of this world, because the men of this evil world by doing him service do make a god of him."

Bearing these truths in mind, I would ask: if faith and obedience when directed immediately to God constitute an act of worship, and when directed to any object other than God, especially when in plain opposition to his known will, an act of idolatry, was not that fearful surrender by our first parents of faith and obedience at the suggestion of the serpent the first act of idolatry perpetrated in the world? Yes, surely. When the woman gave ear to the voice of the serpent rather than to the voice of God, and, tolerating his blasphemous insinuation against the truth and mercy of Jehovah, transferred her faith and obedience from God to Satan, and disobeyed the sole command which it had pleased the all-wise Creator to impose upon his favoured creatures, she was, according to the whole tenor of Holy Writ, guilty of idolatry. "He who

<sup>1</sup> Burkitt.



gives to the creature what belongs solely and exclusively to the Deity is an idolater<sup>2</sup>." Eve rendered to the serpent that faith and obedience due to God alone, and in that act of hers idolatry sprang into existence.

The transgression of our first parents is usually viewed in the light of a simple act of disobedience; but in truth it was much more than this. It was an act of disobedience emanating from a lack of faith,—a transfer from God to the serpent, not of obedience only, but of faith. Whereas faith has been defined as that act of the mind whereby we take God at his word, this sin of Adam and Eve was an act of the mind, whereby, in distrust of God, they took Satan at his word. Here was no mere lusting of the eye,—no mere prompting of desire,—no mere question as to whether obedience should or should not be rendered to the will of their heavenly Father; that the apple was eaten because it appeared good for food and pleasant to the eye, might establish only the fact of disobedience; but in the narrative of the Fall is implied turpitude of a far darker character. God had said of the tree of the knowledge of good and evil, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die;" and the serpent said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes

<sup>2</sup> M'Caul, Lectures, p. 125.

shall be opened, and ye shall be as gods, knowing good and evil,"—two statements so diametrically opposed to each other, that to admit the one, of necessity compels the rejection of the other. The alternative was before them of faith in God or faith in the serpent; and they "made God a liar" to place their trust and confidence in a creature whom that God had placed in subjection to themselves. Faith in God would have taught our first parents to look upon the apple as the symbol of sorrow and of death; faith in Satan led them to regard it as their passport to the privileges of Deity. Eve in stretching forth her hand to pluck the forbidden fruit, raised it to overthrow, if it were possible, the throne of God, and elevate the serpent in his place. Satan thus became the god of this world, and the human race subjected to his service. By this act man was transferred from the loving protection of a beneficent Father to the wrath and vengeance of a justly offended God. This sufficiently accounts for the fact of idolatry being throughout the Bible so emphatically denounced above all other sins. It was the outgoing of all iniquity, and involved every other sin in its fearful issue. The nature and guilt of original sin it is not my purpose to discuss. I shall merely observe, that as idolatry was the parent of sin, so was it also the *universal* sin; for, perpetrated by the first pair, in whom were contained the whole human race, it was the sin, and the only known sin, which involved every individual natu-

rally engendered of the offspring of Adam,—every member of the vast family of mankind,—in its tremendous consequences.

As idolatry had its initiative in a transfer of faith, so the instauration of faith is its antidote. To meet this exigency, an object of faith was immediately set forth by God in the promise, “The seed of the woman shall bruise the serpent’s head.” The covenant of obedience having failed, that of faith was instituted, and a system of types appointed at once to test and demonstrate the existence of that faith in the heart, and to ensure its perpetuation among the successive generations of mankind.

When I say the covenant of faith was instituted, that of obedience having failed, I would not be understood to imply that faith formed no component of the Paradisiacal covenant. The foregoing observations tend to the opposite conclusion. The earlier covenant, equally with that instituted on the Fall, had as its requirements on the part of man, faith and obedience; but the faith of that earlier covenant was simply this: that what God had promised and threatened, He would surely perform. The faith of the later covenant was more complex. Without discarding the earlier elements, it superadded others of a totally different character; and, because God would punish sin, involved the recognition of a vicarious obedience, a vicarious death, and a vicarious title to salvation. Man’s spiritual nature had received a

deadly wound, and that perfect obedience, which was thenceforth impossible to the first Adam and his posterity, was to be wrought out in the person of a second Adam, on whom was inflicted the penalty of a world's disobedience. "He was wounded for our transgressions, bruised for our iniquities." Faith in the efficacy of his atonement became the basis on which was founded the restoration of man to the favour of his offended God.

I do not presume to decide to what extent the acceptance of this great and saving truth was held essential among the successive generations of the old world;—probably the requirement varied with opportunity of knowledge conferred;—or how far the incarnation of Deity in the promised seed was understood and anticipated: but whatever the degree of appreciation of the scheme devised, its vital element was clearly the utter abnegation of personal merit, and the trusting, for acceptance with God, to the merits and atonement of another.

ON THE ORIGIN OF SACRIFICE, as on that of idolatry, Holy Scripture is silent. We first learn its existence in connexion with the rejection of one of the sacrificers. The question respecting its rise is not, however, so complex as that concerning the commencement of idolatry, the whole difficulty being comprised in this alternative: either it originated in the command of God, or it was the device of man. Notwithstanding so much has been urged



in favour of the former position that any further observation may appear superfluous, I shall venture the following remarks.

1st. The slaughter of animals immediately upon the Fall has been inferred from the fact that God supplied to Adam and Eve skins of beasts for clothing. This circumstance, combined with the opinion entertained by the generality of learned men that animal food was not permitted until after the Flood, almost compels the inference that the slaughter of these animals was connected with the rite of sacrifice. If these premises be admitted the inquiry is restricted within very narrow limits.

The supposition that the idea of animal sacrifice could have originated with man *before* he had been summoned into the presence of God after the Fall cannot for a moment be entertained. No thought of atonement, whether vicarious or otherwise, presented itself to the minds of the guilty pair. Their sole expedient to cover the nakedness of sin, was to sew fig-leaves together and make themselves aprons, and to hide themselves from the presence of the Lord God amongst the trees of the garden.

2ndly. The skins of beasts being given for a covering at the *termination* of this awful interview, leads to the conclusion that animal sacrifice was instituted in the interval between its *commencement* and its *close*.

And now it may be asked, with whom would it

originate? With fallen man, dumb before his outraged Maker, or with the offended, yet all-merciful Creator defining the terms of that new covenant, by which the terrible consequences of man's transgression were to be averted? In my judgment this question admits but of one answer.

3rdly. The division of beasts into clean and unclean comports only with such a conclusion. It is connected in Holy Scripture with sacrificial rites, without any reference whatever to food<sup>3</sup>; a fact which indicates an expression of the will of the Almighty relative to sacrifice. This classification could not have arisen in the mind of man; it must have originated with the Deity.

But farther, at this early period when sin had so recently brought death into the world, could the bare idea of the slaughter of an animal have suggested itself to man's imagination? Adam, as yet, scarce understood what death was, much less slaughter, or by what means it was to be effected. And this argument acquires additional force, from the consideration that in sacrifice death was effected by effusion of blood. The knowledge that "the blood is the life" must either have proceeded from a deep insight into organic animal structure, or have been imparted by the Creator of both man and beast. The former hypothesis is

<sup>3</sup> Gen. vii. 2; viii. 20; ix. 3.

palpably untenable; we have therefore no alternative but to adopt the latter.

Once more. Prior to the divine promulgation of the fact that without shedding of blood there is no remission, in connexion with the revelation of the promised Redeemer, the origination in the mind of man of the idea of vicarious suffering seems an impossibility, and after the doctrine of one sacrifice for the sins of the whole world had been enunciated, would, unless instituted by divine command, appear a derogation from the promised all-sufficient sacrifice of the Cross. It was only as a *type* that its place in the divine scheme could be admissible; and one indispensable characteristic of a Scripture type clearly is that it should originate with God, and not with man. It was, moreover, only from this its typical character that its value was derived, and a rite not terminating in itself, but deriving efficacy only in proportion as it was regarded externally and prospectively, is just such a remedy as man could never have devised. Yet this was precisely the nature of animal sacrifice. The blood of bulls and of goats could not take away sin; it was only because adumbrating the precious blood-shedding of Christ, that God said of the sacrifices of the elder dispensation: "I have given," not accepted, "blood upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul."

In a word, supposing sacrifice to have been of

man's device, it is difficult to conceive how man dared to offer, or God vouchsafed to accept it. Admitting it to have been a divine institution, we at once perceive how adequate an exponent it was of God's purposes and man's necessities. This, and this alone, renders intelligible the marked proofs of divine acceptance recorded from the time of Abel to the delivery of the Law by Moses, when its continuance was enjoined under the most awful penalties.

All these circumstances considered, we are almost compelled to conclude, not only that animal sacrifice originated in a divine command, but that Adam and Eve performed their first solemn act of sacrifice under the immediate guidance of the Deity, previous to their expulsion from Paradise, and that God then and there, by practical as well as oral instruction, unfolded to our first parents the stupendous mystery of the Lamb slain from the foundation of the world.

Viewed under such an aspect how solemn the origin of sacrifice! At such a momentous crisis how appropriate its celebration! The Almighty Father directing the guilty pair in each particular of this divine institute, regulating and explaining its several particulars, animating their drooping souls by this type of ineffable mercies, to be more fully revealed hereafter. And they, heart-broken, bowed down by guilt and shame, with devout attention listening to the divine word, scrupulously regu-

lating their movements in obedience to the divine will, and from God's uttered word and enjoined act, imbibing the sacred aliment of faith and hope; seeing Christ, albeit through a glass darkly, knowing in part, understanding as children, yet trusting to know hereafter, even as they themselves were known. Yes; it is most reasonable to suppose that the covenant of faith was inaugurated by sacrifice; that the fallen progenitors of the human race were, ere they quitted Eden, initiated into the mysteries of a rite which pointed to their future restoration through the seed of the woman. How sublime the thought, that before the earthly Paradise was barred against them, an act of sacrifice had become the pledge of a future glory, eternal in the heavens.

As animal sacrifice originated in divine commandment, so also a Place of sacrifice probably formed a portion of the divine appointment. From the fact that Cain and Abel *brought* an offering to the Lord, it has been argued, that "sacrifices were not offered in any place according to the fancy of the worshipper<sup>4</sup>;" and the exclamation of Cain, after God had passed sentence upon him for his act of fratricide, "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid," coupled with the subsequent statement of the sacred historian, that "Cain went out from the presence of the Lord,"

<sup>4</sup> Kirby, Bridgwater Treatise, vol. i., lxiii.



would seem to indicate "that God was present in some restricted sense in one particular place, by departing from which Cain was hid from his face, whatever was intended by that expression, 'From thy face shall I be hid.' Not from his omniscience and omnipresence, for there is no such thing as being hid from the all-seeing eye of God, or flying from his presence, which is every where, but from his favour and good will, and the outward tokens of it, as well as from the place where his Shechinah, or Sacred Majesty, was, and which was the place of divine worship, and where good men met, and worshipped God, and offered sacrifice to Him <sup>5</sup>."

God dwelleth in light which cannot be approached. "No man can behold him as he is, and live." A portion, however, of that glory which in its integrity would destroy, has from time to time been manifested to mankind. The glowing flame of the SHECHINAH tabernacled in the cloud, and indicated the more immediate presence of the Omnipotent, when it pleased Him to reveal Himself to our fallen race. Whether such were his appearance in Paradise we know not. Probably even then the voice of the Lord walked in the garden, "his brightness as the light, with a thick cloud to cover him, and riding upon the wings of the wind." Probably, too, after the expulsion of

<sup>5</sup> Gill's Com., Gen. iv. 14. 16.

our first parents from the garden of Eden, it was to its eastern gate, guarded by cherubim and a flaming sword, that Cain and Abel approached when they came to offer their respective sacrifices to the Lord. Here that flame of fire broke forth and devoured the firstling of the flock which Abel brought, thus proving that God had respect to him and his offering. Here God manifested his rejection of the offering of Cain by refusing to consume his sacrifice by holy fire.

If this be true, then we shall arrive at a very interesting conclusion, viz. that God Almighty appeared to his faithful servants in the Old World in a set place in a flame of fire between the Cherubim, as He did to his chosen people in the Holy of Holies in the New. That the eastern gate of Eden was before the Flood, what the Tabernacle and subsequently the Temple were after it—figures of that true Sanctuary which the Lord pitched and not man, whither Christ entered by his own blood once for all, to make a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

It may possibly be objected, that the flaming sword at the gate of Paradise was an instrument of vengeance: not so the flame of fire in the Tabernacle. True, the flaming sword threatened with destruction whosoever should presume to break in to take of the tree of life, but so also in the Tabernacle, when Nadab and Abihu offered strange fire

before the Lord, "there went out fire from the Lord, and devoured them." Under ordinary circumstances, both probably ascended heavenward in lambent form. It was only when any attempt was made to approach otherwise than in the way commanded, that the devouring flame darted forth as lightning to consume the offender.

But there is another line of argument by which the objection may be met. It has been observed with regard to the flaming sword, that the words in the original may either be understood metaphorically of a flame like a sword, or be translated "a consuming flame," the original word often signifying an exhausting and violent heat; that the word which we translate "turned every way" is in Hithpael, and signifies an action upon itself; that it is used in the same conjugation in other passages, where the sense seems to be that of revolving or rolling; and that Ezekiel in his vision of the cherubim, describing the fire that preceded their presence, says that it enfolded itself<sup>6</sup>.

Mr. Kirby, to whom I am indebted for the foregoing remarks, further observes on Gen. iii. 24, that "the word which, in our translation, is rendered '*placed*' means properly *caused to dwell*, or placed in a *tabernacle*," "and that the word in question is used by Jeremiah to denote God's presence in his Tabernacle in Shiloh." Both these

<sup>6</sup> Kirby, Bridg. Treat., vol. i., preface, lxxv.

remarks tend to confirm the idea that the Jewish Tabernacle and the access to Paradise were of a kindred character, that the devouring flame which burned there was the visible symbol of the presence of the Deity tabernacling among men, and that the eastern gate of Eden was "connected with the worship of God after the Fall<sup>7</sup>."

"The Jewish Tabernacle, which, as Philo calls it, was a portable temple, every reader of Scripture knows was divided into two principal parts, or, according to the Epistle to the Hebrews, tabernacles, the first of which was called the Holy Place, and the second the most Holy place or the Holy of Holies. This last Tabernacle is expressly stated in Scripture to be a *figure of heaven*, 'For Christ is not entered into the holy places made with hands, which are the *figures* of the true, but into heaven itself, now to appear in the presence of God for us;' where the allusion is evidently made to the annual entry of the Jewish high priest into the second Tabernacle as representing Christ's entry into Heaven itself, where the presence of God was manifested<sup>8</sup>."

We shall then regard Paradise as the type of Heaven, and its eastern gate as the symbol of those sacred portals closed against us by transgression, and opened to us by the all-sufficient sacrifice of Christ. Between Eden and the Tabernacle, how-

<sup>7</sup> Kirby, p. lxiii.

<sup>8</sup> Kirby, p. lviii.

ever, albeit both types of Heaven, there existed this marked difference; the symbol of the Divine Presence dwelt at the *entrance* to Eden, forbidding all access to the Paradise beyond;—in the Holy of Holies the case was reversed; there, the Shechinah dwelt, not on the threshold, but in the innermost part of the Tabernacle. The veil between the two Tabernacles responded to the gate of Eden; the visible presence of God abode upon the Mercy-seat surrounded by the cherubim and palm-trees typical, not of the entrance to, but of the interior of Paradise. Why was this? The law was a school-master to bring men to Christ, and the entry of the high priest once a year within the veil was, as we have seen, a type of the entry of Christ into heaven, by his own blood, to make atonement for the sins of the whole world. The presence then of God at the gate of Paradise testified that on account of transgression heaven was barred against man; the removal of that Presence to the interior of the Holy of Holies, and the privilege of ingress accorded to the Jewish high priest, was an assurance that by the atonement of the promised Messiah the barrier was to be removed and Heaven's gate reopened. In accordance with this symbolism, when He who bare our sins in his own body on the tree gave up the ghost, the very first of the significant prodigies which followed was that the veil of the temple was rent in twain from the top to the bottom.

We have seen reason to conclude that the rise of



Idolatry is coincident with the *fall* of man, and that in the history of the one is enfolded the origin of the other; that that old *serpent* called the Devil and Satan, which deceiveth the whole world, *was the first object of idolatry*, the dread invisible Spirit of evil incarnate in that subtle creature, and constituting it at once his servant and symbol; that as idolatry had its initiative in a lack of faith, so the restoration of faith was its antidote; that the covenant of faith which was then originated involved, not only the acknowledgment of the *truth* of God, but the recognition of his *justice* and *mercy*, to be, in the fulness of time, evidenced conjointly by his punishment of sin, and pardon of the sinner. We observe, moreover, that this new element of faith, involving as it did the doctrine of vicarious death and atonement, originated the institution of animal sacrifice, as an acknowledgment that "without shedding of blood there is no remission;" as an evidence of faith in the expiation to be effected by the promised seed of the woman; and as a means of perpetuating through the successive generations of mankind the expectation of his bruising the serpent's head; that, not only was animal sacrifice instituted by God, but that the place at which it should be offered formed also a portion of his expressed will, and that the eastern gate of Eden, symbolic of the entrance to heaven, was the divinely appointed spot where the Shechinah, or visible token of the Divine Presence,

tabernacled between the cherubim; that thither men brought their sacrifices to the most High, looking forward with humble confidence to the time when that personal access to Paradise which was now denied, should be attainable through the promised Saviour, and they should have a right to the tree of life, and eat of it freely and for ever.

Assuming these views to be correct, we cannot, I think, fail to discover further traces of idolatry within a comparatively short period of the Fall. If animal sacrifice was a divine institution, embracing at once the confession of man's need, and God's promise of pardon through the Seed of the woman, the very first act of sacrifice recorded in the Bible exhibits, on the part of one of the worshippers, a departure in spirit, no less than in form, from the law of the new covenant. And this sufficiently accounts for the prominent position which this particular sacrifice occupies in Sacred Writ. Not that the sacrifice of Cain and Abel was the first offered to God; Adam and Eve, also, doubtless brought their sacrifices, and thereby manifested their faith in those gracious promises of the second covenant, vouchsafed to them after their transgression of the first. But it is the fact, not only of compliance with, but of deviation from, the revealed will of God, which the Holy Spirit has thought fit to record; not alone Abel's obedience, but Cain's contumacy and defiance. I am not viewing this act of Cain as an instance of idolatry. Here was

no transfer of obedience from God to a creature. It would indicate rather an intermediate step in the transition from Deity to idols. It was will-worship as introductory to idol-worship; the serving God after the devices of his own heart, preparatory to not serving Him at all.

If, as is generally supposed, "God gave blood upon the altar to make atonement for the soul," when the necessity of a reconciliation for sin arose, then the offering of Cain was not only the first, but, considering the recent appointment of animal sacrifice, the most flagrant instance of will-worship recorded in Holy Writ. The act of bringing merely the fruit of the ground, instead of a lamb, for a burnt-offering, indicated that he rejected the doctrine of the atonement, and offered his sacrifice to God simply as the Creator of the world, not as reconciling that world to himself in Christ, and would seem to intimate, that in his estimation, all things continued as they had been since the foundation of the world, and that he regarded himself as in much the same position as when "the Lord God created man in his own image." It would appear as though he ignored the Fall, and held as a thing of nought the promise of a Redeemer. To him the position that without shedding of blood is no remission was foolishness, and a life of faith an idle dream. Thus, in the very earliest instance of worship recorded in the Bible, a tone of mind is manifested in one of the worshippers which incited him to set

up his own depraved judgment in direct opposition to the revealed will of God. In Adam's firstborn is exhibited the first example of that self-sufficiency, that vain elevation of the fleshly mind, which is abomination in the sight of God<sup>9</sup>. Unchecked by God's rebuke, untamed by his expostulation, we see it running riot from will-worship to murder; at the call of obedience refusing to shed the blood of an animal, at the suggestion of envy daring to shed that of a brother. In the primogenial inheritor of the degeneration of human nature we behold the prototype of those men pourtrayed by St. Paul, vain in their imaginations, whose foolish heart was darkened, professing themselves to be wise and becoming fools. In Cain we see that very state of mind and heart which the Apostle, speaking of idolatry in its grosser and material form, image-worship, asserts to be its precursor and progenitor.

*Sublapsarian* idolatry may be considered under two different aspects, either as a gradual forgetful-

<sup>9</sup> Should the supposition be correct that Eve imagined her firstborn to be that seed of the woman who should bruise the serpent's head, and the rendering, "I have gotten the man, the Lord," be the true rendering, it requires no great penetration to divine the source whence proceeds the will-worship and revenge of Cain. The respect paid to him by his parents not only as the firstborn of the human race, but as the redeemer of mankind, would naturally have the effect of developing that proud and overbearing character which drew down upon its possessor the signal wrath of the Almighty.



ness of, and departure from God, or as a negation of his right of sovereignty, and an open revolt against his authority. In either case the presumption would be that it originated with Cain. In seeking to trace its progress under the ~~latter~~ <sup>former</sup> and more modified form, I would not be understood to regard its other phase as altogether devoid of probability. We will, however, proceed to consider it as a declension originating in a humanly-devised symbolism of God, not in a symbolism of that which is not God.

When, after the murder of his brother, Cain quitted the land of his birth, he went out also from the presence of the Lord. He left behind him that brightness of God's glory which glowed at the gate of Eden. He lost that flame of fire between the cherubim which indicated the especial presence of the Almighty, and designated the spot where He willed to be worshipped. And dwelling eastward of Eden, with no fixed place, and no especial object, to which to direct his worship, what so calculated to be welcomed as a substitute for the Shechinah as the sun? It may be questioned, indeed, whether his adoption of that luminary as the symbol of the Deity suggested his removal eastward toward its rising, or whether, as it arose before him on his journey in gorgeous splendour, he gradually learned to adore it. In other words, was the direction he took the procuring cause of his idolatry, or was idolatry the cause of his taking that direction?



Be this as it may, to that glowing orb it probably was that Cain directed his homage, and, in after time, instead of teaching his children to seek God where his presence dwelt, and to worship at the gate of paradise, like Jeroboam at a later period, who set up his altar at Bethel, he established a rival shrine to separate more effectually his offspring from the people of the Lord.

But there was another cause which might have its influence with Cain in inducing him to embrace the worship of the sun. The very curse which God had denounced against him, "when thou tillest the ground, it shall not henceforth yield unto thee her strength," might prompt him to bow in adoration to the orb of day. As a cultivator of the ground, Cain would readily appreciate the power of the sun in developing the resources of the vegetable kingdom,—would perceive that light and heat are essential to the earth's fertility,—that the sun is the great ostensible cause of the herb bearing seed, and the fruit tree her fruit;—and he might naturally seek to propitiate that "greater light," in the hope that it would neutralize that curse of barrenness pronounced upon the land where he might chance to dwell. Lost to the favour of the Almighty, wandering farther and farther from the visible presence of that God who had threatened him with evil, he might seek to solace himself with the life-giving beams of an inferior agent, from whom he hoped to derive no-

thing but good. Such are some of the considerations I would suggest in favour of the hypothesis that Cain was the first idolater after the Fall, and that the object of his idolatry was the sun.

Here, possibly, if left to themselves, Cain and his posterity might have paused—have been content to worship the sun, first in the place of the Shechinah, and then in the stead of God. We must, however, bear in mind that man was not only a fallen creature, but that the dread Spirit of evil by whom his fall had been effected, was ever seeking to extend his power over the creatures whose ruin he had accomplished—to rivet the chains he had forged for his victims. The victory gained, he sought to secure its permanency;—the degradation of the human race achieved, he strove to establish among them an utterly degraded form of religion,—to substitute the slavery of sin for the service of holiness, and himself as the object of adoration in the place of God. The deification of the sun as the fountain of life was but an ignoble triumph; the enshrining himself as the creator and governor of the universe an exploit worthy even of the arch Spirit of evil. Such seems to have been the daring aim of Satan, and the history of idolatry proves that he was permitted to be not unsuccessful in his design.

“The co-existence of a principle of evil or *darkness* with the principle of good and *light*, their contests for supremacy, the temporary success of

the former, and its ultimate defeat, appear to have constituted, from the earliest periods, essential features in the religious tenets of a large portion of mankind. They thus sought to account for the antagonistic power of evil exemplified in *man*, by the bad passions, moral and physical infirmities, and death; and in *nature*, by those awful phenomena which occasionally visit the face of the earth, or even by the periodical decay to which nature herself is subject <sup>1</sup>."

The operation of these two antagonistic principles would probably give rise to a dualism in the religious belief of the old world, and the creed of the seceders from the Divine Unity (whether that Unity were worshipped through the medium of symbolism or not) would comprise two supreme objects of worship, the Author of all good, and the author of all evil, the former a purely benevolent, the latter a purely malevolent Being, answering to the light and darkness found alike in the natural and in the moral world <sup>2</sup>.

Of the evil, moral and physical, so prevalent in the world, the serpent would naturally be selected as the type. Intense must have been the aversion, unutterable the horror, entertained by our first parents for this reptile from the period of their fall; a horror increased and perpetuated by the

<sup>1</sup> Layard's *Nineveh and Babylon*, p. 350.

<sup>2</sup> See *The Christ of History*, p. 125, and *Faber, Pag. Idol.* vol. i. p. 400.

enmity put by God between the tempter and these the victims of his wiles. His very presence could have excited only feelings of shame, of terror, and of abhorrence, emotions too deeply rooted to have been confined to themselves alone; they must, they have been, transmitted to their remotest posterity. The Serpent, as the ostensible originator of evil, must then have been adopted as its primæval symbol, and as such would probably at first be feared, not worshipped. He did not, however, long occupy this position; and his translation from the abyss of ignominy to the shrine of deity is an index of the state of unutterable degradation to which, through his instrumentality, the human mind had been reduced.

That the evil principle was originally worshipped from fear will scarce admit of a question. Men sacrificed to Satan in order to ward off those evils with which he had power to afflict the human race. They propitiated his favour lest he should visit them in some of his manifold forms of destruction. They sought to appease because they dared not resist, and could not endure.

On this point the testimony of Mr. Deane, who has written so largely and so successfully on "the worship of the serpent," is too valuable to be passed over in silence. His opinion that this remarkable portion of pagan symbolism originated in the fact, that Satan under this form seduced our first parents to sin and misery is clear and decisive. "The pro-



gress of the sacred serpent from Paradise to Peru, is," he says, "one of the most remarkable phenomena in mythological history, and to be accounted for only upon the supposition that a corrupted tradition of the serpent in paradise had been handed down from generation to generation." And again, "we cannot, without violence to all rules of probability, reject the consequence, that the prototype of this idolatry was the serpent in paradise."

To be worshipped as the *evil* principle, and from the suggestions of fear, would be an essential point gained by the arch-enemy; to be propitiated, not resisted, an important step in his ambitious designs. But man's infatuation plunged him into a yet deeper abyss of religious error. Instead of the *κακοδαίμων* (cacodæmon), the serpent became the *αγαθοδαίμων*<sup>3</sup> (agathodæmon). He was heralded as the beneficent Creator—enthroned in the sun—transformed into an angel of light.

Whether a system so antithetical to all truth pervaded the antediluvian world we know not. Probably, however, idolatry both with respect to the sun and the serpent, existed in those early times.

<sup>3</sup> Sacrifice being the appointed mode of propitiation (see Gen. viii. 21) when the propitiation of the evil principle became man's object, that object would be sought through the offering of sacrifice to Satan (see 1 Cor. x. 20). Thus sacrifice would be offered at once to God and Satan, and when Satan became the *αγαθοδαίμων* then sacrifice would be transferred from God to Satan.



In fact, when we reflect upon the extreme wickedness of the old world, we may fairly infer that the worship of Satan under the form of the serpent had been developed during the many ages which intervened between the Fall and the Deluge. It is difficult to suppose that he became an object of idolatry only *after* the time, when God rose up in judgment to stay the headlong progress of crime by the waters of a flood.

From the time when Cain was driven from the land of his birth, it is to be presumed that the intercourse between his offspring and the other descendants of Adam must have materially relaxed, if not altogether ceased. While the former would sink deeper into idolatry, the latter, we are told, "began to call upon the name of the Lord." Happy had it been for the children of Seth had this separation been perpetual. Such, however, was not the case. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The result was soon apparent. It happened to them as to Solomon in after-times, their wives turned away their hearts after other gods; and their hearts were not perfect with the Lord their God, as was the heart of Seth their father. Thus it came to pass that the whole race of man became involved in one vortex of depravity. Then God broke up the fountains of the great deep, and opened the windows

of heaven, and all flesh perished in the mighty waters.

Yet even this terrible visitation of the Almighty, serving as it did to check the gross corruptions of the old world, failed to eradicate idolatry wholly from the earth. And the supposition that Ham was the post-diluvial father of idolatry seems not without foundation; for in his son Canaan, whom Noah cursed, that corrupt system soon arose, as from a tomb, in all the most abhorrent features of its frightful deformity. Nay, the very instrument of salvation to faithful Noah and his family, Satan succeeded in perverting to a fresh element of idolatrous worship. The ark which preserved the patriarch from the overwhelming waters became a new object of adoration, and took a prominent place in the ceremonies and superstitions of a degenerate world.

That the ark, as a symbol of safety, should enter into the scheme of heathen mythology is by no means surprising. Indeed, as such it finds a place in the typical language of Holy Scripture, and is employed by St. Peter as a figure of the Christian rite of "baptism which doth now save us." But, if we entertain the position that idolatry was ante-diluvian, and that Ham was the person by whom it was transmitted to post-diluvial ages, then it would evidently become a yet more important feature in the rites of paganism; for, under this aspect, it

would be regarded not only as the instrument by which Ham was preserved, but as the temple in which idolatry was enshrined during the Flood, and perpetuated to succeeding generations.

And this view of the subject throws light upon the fact, that in idolatrous countries, Ham so fully shared with Noah in the honour of being the great arkite father. For while historical records would forbid their ignoring Noah as the one post-diluvial parent, they would naturally elevate Ham to a position of at least equal dignity as the spiritual patriarch who had preserved and handed down to his posterity that idolatrous system which they venerated, as embodying the sacred verities of religion.

## CHAPTER II.

## IDOLATRY IN EGYPT.

WE have conjectured that idolatry existed in the world before the Deluge; that this terrible engine of God's wrath failed to sweep it from the earth; that one even of the inmates of the ark was not free from its infatuation; that it nestled in the bosom of Ham as he floated over the mighty waters, and was through his instrumentality transmitted to the after generations of mankind.

In looking at the posterity of Ham, we shall be struck by the circumstance that he was the father of Cush, of Mizraim (Misr), and of Canaan, the patriarchs of those remarkable nations who, in subsequent ages, exercised such an influence for evil over the chosen people of God. From the descendants of Nimrod, the son of Cush, was it that Terah, the father of Abram, learned to serve strange gods, of whose worship the Israelites in succeeding generations were by no means guiltless; from the sons of Mizraim, (Misr) during their sojourn by the waters of the Nile, they became deeply tainted with Egyp-

tian idolatry; and from the seven nations of Canaan whom they permitted to share with them the land which God had bestowed as their own peculiar possession, they imbibed so deep a love for the old national worship, that it needed a seventy years' captivity to eradicate the infatuation from their minds.

In his last address to the Israelites, the aged Joshua points to the idols of the three national systems in succession, as "the gods which their fathers worshipped on the *other side of the flood*, and in Egypt," and "the gods of the Amorites among whom they dwelt."

We will proceed to examine some of the leading features of *Egyptian* Idolatry.

Egypt is called the land of Ham, and it has in consequence been considered probable that the aged patriarch betook himself with his son Mizraim (Misr) to that beautiful land, and there closed his mortal career<sup>1</sup>.

Be this as it may, it seems to be a generally received opinion that after death he became an object of adoration. "Ammon, or Hammon, or Hamaun, or Jupiter-Ammon, a celebrated god of the Egyptians," says Calmet, "was probably a deification of Ham, whose posterity peopled Africa, and who was the father of Mizraim, the founder of the Egyptian polity and power." "It has been

<sup>1</sup> Calmet, voce Ammon.



queried whether *Ammon* were not an Egyptian compound, HAM-ON, i. e. *Ham*, the sun? *On* being the Egyptian name for that luminary, *afterwards* idolatrously applied to *Ham*." On this point, Bryant speaks positively: "Ham by the Egyptians was compounded Am-on, *αμων*, and *αμμων*." "*Ham* and *Cham* are words which imply *heat*, and the consequences of heat." "Ham, as a deity, was esteemed the sun: he was the Zeus of Greece, and Jupiter of Latium<sup>2</sup>."

Concerning the shrine of this ancient deity, the following extract from the same profound scholar may be deemed interesting as referring to the Deluge: "The custom of carrying the deity in a shrine placed in a boat, and supported by priests, was in use among the Egyptians. . . . It is a circumstance which deserves our notice, as it appears to be very ancient, and had doubtless a mysterious allusion. We have three curious examples of it among Bishop Pocock's valuable specimens of antiquity which he collected in those parts. He met with them at Luxorein or Leuco-rein, near Carnac, in the Thebaïs; but mentions not what they relate to: nor do I know of any writer who has attended to their history. . . . It is plain that they all relate to the same religious ceremony, and very happily concur to explain each other. It may be worth observing that the ori-

<sup>2</sup> Calmet, voce *Ammon*.

ginals whence these copies were taken are of the highest antiquity, and probably the most early specimens of sculpture in the world. Diodorus mentions that the shrine of Ammon had eighty persons to attend it; but Dr. Pocock, when he took these copies, had not time to be precisely accurate in this article. In his specimens, the greatest number of attendants are twenty: eighteen support the boat, and one precedes with a kind of sceptre; another brings up the rear, having in his hand a rod or staff, which had undoubtedly a mystic allusion. The whole seems to be emblematical; and . . . related to a great preservation which was most religiously recorded, and became the principal subject of all their mysteries. The person in the shrine was their great ancestor, and the whole process was a memorial of the Deluge, the history of which must have been pretty recent when these works were executed in Egypt<sup>3</sup>."

The Oracles of the heathen are thought to have originated in the great patriarch of the Nile<sup>4</sup>; and with this supposition the celebrated temple of Jupiter-Ammon in Africa fully agrees. "Phi," says Bryant, "signifies a mouth, also language and speech. It is used by the Ammonians, or descendants of Ham, particularly for the voice and oracle of any god, and subjoined to the name of

<sup>3</sup> Vol. i. p. 311.

<sup>4</sup> Vol. i. p. 110.

the deity. The chief oracle of the first ages was that of Ham, who was worshipped as the sun, and styled El and Or. Hence (these) oracles are in consequence called Amphi, Omphi, Alphi, Elphi, Urphi, Orphi. It is made to signify in the book of Genesis <sup>5</sup> the voice or command of Pharaoh . . . it being no unusual thing among the ancients to call the words of their prince the voice of God <sup>6</sup>." Accordingly, we shall find "the commandment of Pharaoh" rendered in the margin "the mouth of Pharaoh," the original being פִּי פַרְעֹה (Phi Pharaoh), and in Numbers iii. 16, the word of the Lord is rendered the *mouth* of the Lord, the word פִּי (Phi) being used there also.

Ham is also supposed to have been the father of magic <sup>7</sup>, and the celebrated encounter between the Jewish lawgiver and the magicians in Egypt, related in the book of Exodus, proves that the art, which their great forefather is reputed to have originated, his descendants were by no means disinclined to pursue.

I pass on to make some observations on the Worship of the Serpent, as it obtained in the land of Ham. We have supposed the first object of idolatrous worship to have been the sun, venerated originally as the sign or symbol of the all-per-

<sup>5</sup> Ch. xlv. 21.

<sup>6</sup> See further, and vol. i. p. 313.

<sup>7</sup> Calmet, voce Ham.

vading, all-sustaining Creator, and afterwards advanced by easy gradations to the position of that Almighty Being, whose benignant power it had been selected to typify.

It has been remarked, moreover, that it was not a *benignant* Deity alone whose influence was felt to pervade the earth. Mankind could not but be conscious that a great *malignant* principle was also exercising its power around and within them; that evil, physical and moral, was carrying on an incessant struggle with that great and good Being to whose beneficence all Creation testified.

In seeking for a visible symbol of this dread invisible reality, men would naturally be led by tradition to select the Serpent. That reptile having been the original ostensible agent in bringing evil into the world, it would, as a matter of course, be chosen as the representative of that mysterious Being, still felt to exercise so baneful a sway over the destinies of the successive generations of mankind. Painfully recognizing the prevalence of evil in the world, smarting under its influence, and regarding the Serpent as its fitting type, what more easy in their downward progress than to instal the symbol in the place of the thing signified, and offer to it supreme worship in the hope of disarming its malignity. Thus the good and evil principles came to be worshipped simultaneously under the form of the sun and the serpent,—the one, lovingly, to propitiate its favour,—the other, fear-

ingly, to avert its displeasure. So far, the progress of idolatry is sufficiently intelligible <sup>s</sup>.

But a further and startling development in the system of Paganism soon presents itself to our notice; a development, of which it is more difficult to explain the theory than to prove the existence. We find the sun and serpent not only in opposition, but in combination,—existing, not only as the antitheses of a system, but harmoniously and conjointly; and these antagonistic principles cemented in the symbol of the SOLAR SERPENT.

This symbol necessitates the conclusion that the opinions of mankind, or at all events of a large portion of them, with regard to this reptile, had undergone a *radical change*; that the mighty influences for evil which he had been instrumental in bringing on mankind, were forgotten or ignored; that he had ceased to be remembered in his character of the great ostensible originator of evil, and was now regarded as in the closest affinity with the Fountain of Good.

Such, then, is the aspect under which the serpent presents himself in the mythology of Egypt. On the shores of the Nile he had enshrined himself not as the *κακοδαίμων*, but as the *αγαθοδαίμων*; not as the evil, but as the good deity. “Dr. Shuckford has shown that the Egyptians originally worshipped the Supreme God under the name of Cneph, affirm-

<sup>s</sup> Deane, pp. 33—36.



ing him to be without beginning or end. Philo Biblius says that they represented him by the figure of a serpent, with the head of a hawk in the middle of a circle; . . . he represents them to have given to this being all the attributes of the Supreme God the Creator, incorruptible and eternal. Porphyry calls him *τον δημιουργον*, the Maker or Creator of the universe<sup>9</sup>."

With these awful tenets his title of *Cneph*, when examined etymologically, will be found exactly to correspond'. Mr. Deane has so ably epitomized the statements of Bryant on this point, that I cannot do better than give his own words, "The name of the sacred serpent . . . was in the ancient language of Canaan variously pronounced Aub, Ab; Oub, Ob; Oph, Op; Eph, Ev; all referrible to the original אוב or אפ<sup>2</sup>." And with this name that given by the Egyptians to the serpent is found to correspond; a fact the cause of which is sufficiently obvious, when we consider that the originator of the worship in both countries was the same. Hence the term *οφις* (Ophis), the Greeks abhorring

<sup>9</sup> G. Higgins, *Anac.*, vol. i. p. 46.

<sup>1</sup> "Notwithstanding the ridicule which has been thrown upon etymological inquiries, in consequence of the want of fixed rules, or of the absurd length to which some persons have carried them, yet, I am quite certain, it must, in a great measure, be from etymology at last that we must recover the lost learning of antiquity." *Ibid.* vol. i. p. 44.

<sup>2</sup> Deane, p. 80.

an undeclinable noun. Hence too the probable origin of the Coptic term Hof.

We learn from Bryant, moreover, that the word Cohen, which among the Egyptians and other Ammonians (or descendants of Ham) seems to have been pronounced Cahen and Chan, signified a priest, also a lord or prince; in early times the offices of a prince and of a priest being comprehended under one character. The term, he adds, was sometimes used with greater latitude, and denoted any thing noble or *divine*. Hence we find it prefixed to the names both of deities and men. With this *title* he tells us the word *Oph* or *Eph* is often compounded, and expressed Canopus, Canophis, Canuphis, Cnuphis, *Cneph*. We see then that Cneph is a contraction for Cahen Eph, *i. e.* the *divine serpent*. And in accordance with this was the teaching of Thoth, who is said to have introduced Ophiolatrea into Egypt, and who described his serpentine deity as “the divine spirit pervading all creation <sup>3</sup>.”

To account for this anomalous position of the serpent in Heathen Mythology, Mr. Faber <sup>4</sup> propounds the following theory.

“The origin of the worship appears to me to be twofold, agreeably to the double character of evil and good which he has ever sustained. Under the

<sup>3</sup> Deane, p. 120.

<sup>4</sup> Origin of Pagan Idolatry, vol. i. p. 139.

form of that reptile, the tempter seduced our first parents to sin and consequent misery; yet the seraphim, who are evidently the same as the cherubim, are designated in the Hebrew, which was apparently the primeval language of the world, by a common name with the fiery flying serpent in the wilderness. With this supposed double origin the gentile use and application of the symbol perfectly corresponds. The serpent was esteemed a type of evil and corruption . . . yet was the same animal also deemed a fit type of wisdom and goodness, and as such it was made a hieroglyphic of deity."

With due deference to the opinion of so esteemed a writer, I would submit that this theory of two independent *objects*, whence the twofold worship was deduced, can scarcely be deemed satisfactory, in the face of what is known concerning the tenets of Ophite worship. We shall rather, if I mistake not, conclude that the *object*, whence the idolatry arose, was *one*,—the *opinions*, with regard to that one object, *twofold*.

Speaking of the sentiments professed by the ancient Egyptians relative to the serpent, Godfrey Higgins says <sup>5</sup>, "The *same* views were entertained hundreds of years after by the Ophitic heretics, *who were a branch of the Egyptian Gnostics*, and who venerated the serpent of Genesis, by whom

<sup>5</sup> Druids, p. 288.

they *denied* that sin was brought into the world, maintaining that it was a personification of a good principle which instructed Eve in all the learning of the world which has descended to us."

"The Ophites," says Calmet, "took their name from Ophis, which in Greek signifies a serpent. These ancient heretics worshipped the serpent that betrayed Eve, and ascribed all sorts of knowledge to those creatures, of which they thought them to be masters and inventors (Epiphan. de Hæres. xxxvii.; Iren. lib. i. cap. 34; Origen, lib. vi. contra Cels.; Tertull. de Præscrip. cap. 47); in a word, they believed the serpent that tempted Eve was the Christ, which afterwards came down and was incarnate in the person of Jesus. When their priests celebrated their mysteries, they attracted one of those creatures out of his hole, and after he had rolled himself on the things that were to be sacrificed, they said that Jesus Christ had sanctified them; and then they gave them to the people to be worshipped<sup>c</sup>."

With these accounts before us of opinions entertained by persons professing Christianity, and descended moreover from the school of the Egyptian Gnostics, surely we need not refer to the Seraphim for the origin of the serpent's being regarded by the wisdom of Egypt as the symbol of the great "Architect of the Universe." Shall we not rather

<sup>c</sup> Calmet, Dict., voce Serpent. See also Mosheim, vol. i. p. 209.

be led to the conclusion, that the twofold position of that reptile as an object of adoration did not arise in the one case from the serpent in Paradise, in the other from the seraphim, but from one and the same object—the form assumed by the tempter in Eden—whom *they* accounted the origin of blessing, maintaining that this blessing was evidenced in his being to them the author of *good* and *evil*? From this *one object* two very different systems indeed arose,—the Paradisiacal serpent being worshipped in the one case from fear, as the arch-enemy of the human race,—in the other from a ready mind, when by the wiles of Satan, the conflict between truth and error resulted in the utter overthrow of the former, and the exaltation of the latter on the ruins of Truth's subverted altar.

For some observations on the sacred narrative of the brazen serpent in the wilderness, I refer the reader to a subsequent chapter, and will only remark here that any attempt to derive from it the worship of the serpent as the *αγαθοδαίμων* must involve a glaring anachronism, inasmuch as that reptile was regarded in Egypt as the symbol of the great principle of beneficence, long before the children of Israel left that benighted land <sup>7</sup>.

This worship of the serpent as the *αγαθοδαίμων* is not supposed to have been indigenous to the banks

<sup>7</sup> Gliddon, p. 31. Deane, p. 150.



of the *Nile*. It is thought by Bryant to have originated in Chaldea, and to have been "the first variation from the purer Zabaism." "This innovation spread wonderfully, so that the *chief* deity of the Gentile world was almost universally worshipped under this symbolical representation." We are told that "Thoth, the reformer of the religion and manners of Egypt, and the supposed author of the hieroglyphic system," introduced both into Egypt and Phœnicia the worship of the serpent<sup>8</sup>. That it was brought to Egypt from a foreign country, appears from the fact, that the sacred serpent of Isis was the asp, which was not a reptile of Egyptian production. Ovid describes this goddess as accompanied by a *peregrina serpens*, or *foreign* serpent; and all the representations of the asp describe it as having a large extended head, unlike any snake which has ever been found in Egypt. It was probably the hooded serpent of India, which is invariably the sacred snake of that country<sup>9</sup>."

"The motions of these animals are performed by two or three undulations of the posterior third of the body, whilst the two anterior thirds are held erect, giving to the animal a very majestic appearance." "When disturbed they spring upright, raising themselves almost on the very extremity of

<sup>8</sup> Deane, p. 120.

<sup>9</sup> Ibid. p. 124.

the tail<sup>1</sup>." This habit which the Hagi has of raising itself *upright* when approached, made the ancient Egyptians believe that it guarded the fields which it inhabited. They made it the *emblem* of the *protecting deity* of the world, and sculptured it on the portals of all their temples on the two sides of a globe. It is incontestably the serpent which the ancients have described under the aspic of Egypt, of Cleopatra, &c. "The jugglers of the country, by pressing its nape with the finger, know how to throw this serpent into a kind of catalepsy, which renders it stiff and immoveable, thus seeming to change it into a rod or stick<sup>2</sup>." "Its predecessors were probably those chosen by the magicians of Pharaoh to be changed into rods in imitation of the divine miracle wrought by Moses<sup>3</sup>."

That the Cobra is the sacred serpent of antiquity, its very name would seem to indicate. A serpent was, as we have seen, in the Egyptian language, styled Ob or Aub<sup>4</sup>, and Mr. Faber, in his work on the Cabiri, giving this word in the list of his radicals, shows that it enters into the composition of the Spanish term *Cob-ra*. We will now examine the other elements, not touched upon by him, which go to constitute the name, beginning

<sup>1</sup> Encyclopædia Metropolitana, vol. xxii. p. 395.

<sup>2</sup> Cuvier's Animal Kingdom, vol. ix. Reptilia.

<sup>3</sup> Bentley's Miscellany, Feb. 1853, p. 167.

<sup>4</sup> See p. 43.

with the initial letter. We have already seen the word Cahen, denoting the rule and superintendency of a priest, a king, or a deity, prefixed in an abbreviated form to the term Eph, thus constituting the god Cneph the protecting deity of the world. In a yet more contracted form it seems to enter into the composition of the name we are now considering. Thus: Cahen—Ob—C'ob—the divine serpent;—C'neph, then, and C'ob, have the same signification. We will now take the final syllable—Ra. Another radical given by Faber, is "Phree—Phri—Ph'ra—Pherah, *the sun*, Phe, or Ph', being the prefix or article to the noun Ra.

If we now break up the word Cobra into its constituent parts, the result will be Cahen, Ob, Ra, C'Ob-ra, the Divine sun serpent. Thus etymology supplies fresh grounds for the conclusion that the Cobra was the ancient sacred snake, which, as the Royal solar serpent, symbolized the union of Zabaism and Ophiolatria.

To return, such was the worship introduced into Egypt by Thoth, the union of the solar disk with the sacred asp; and this monstrous system of perversion, although not indigenous to the country, seems to have naturalized itself more peculiarly on Egyptian soil.

It is supposed to have been most deeply rooted in *Lower Egypt*; and this opinion accords with the fact that to Phœnicia, as well as Egypt, Thoth imparted this new system of idolatry. For, coming

from Phœnicia, the Delta would naturally be the theatre of his earlier labours. To this portion of the land was it probably in the first instance chiefly confined; for while the asp became the symbol of Lower Egypt, the hawk, a species of eagle, (called by Forster<sup>5</sup> the Peregrine Falcon,) as sacred to, and typical of, the god Sun, remained the hieroglyphic of the Upper country. In the course of time, however, the earlier worship of Ham the sun was merged in the later superstition; the symbol, and once incarnation of the arch-spirit of darkness, being enthroned in the orb of day, and hailed as the Creator of the world, the “incarnation of the Holy Spirit of God.”

The government of Egypt was hierarchic, the kings being priests of the national religion. Hence it is the less surprising that the sacred sun and serpent find a response, not only in the respective hieroglyphics of Upper and Lower Egypt, but in the title and badge of the Egyptian monarch.

The generic title Pharaoh is generally supposed by Egyptologers to be derived from Phre or Phra, the god Sun; being, as I have observed, Ra with the article prefixed. In the Pentateuch, this name of the kings of Egypt is in the original פֶּרַעָה or Phràh, rendered Pharaoh in our version; and Josephus tells us that the word meant king; and as the image of the sun on earth, an incarnation of solar dominion and benevolence, the king of Egypt

<sup>5</sup> Vol. ii. p. 57.

<sup>6</sup> Gliddon, pp. 29—31.



was symbolized in the sacred character by the solar orb. Each monarch, by law, inherited his father's throne in lineal succession; so that the incumbent was Phra, son of Phra, literally Sun, son of the Sun, as in the East at the present day the Ottoman emperor is termed Sooltan ebn Sooltan,—Emperor, son of the Emperor <sup>7</sup>.

But besides this generic title, every Pharaoh possessed a peculiar badge as a symbol of the source whence he derived his power.

Speaking of the asp, sacred to Cneph, Sir G. Wilkinson observes, that “this serpent was the type of dominion; for which reason it was affixed to the head of the Egyptian monarch, and a prince on his accession to the throne was entitled to wear this distinctive badge of royalty, which, before the death of his father, he was not authorized to adopt. The asp-formed crowns mentioned in the Rosetta Stone (adds he) were exclusively applied to the kings and queens of Egypt <sup>8</sup>.” While then the sun, the original object of worship among the Egyptians, formed the title of their monarch, the asp, when engrafted upon their earlier religious tenets, was adopted by them as the emblem of royalty.

<sup>7</sup> “The whole scheme of an oriental court, and eminently of the great king, was laid out on the idea that it was the visible representation of the court of heaven, and the king himself a visible incarnation of the highest God.”—Trench's *Hels. Lect.*, 2nd Series, p. 50.

<sup>8</sup> Vol. i. p. 240.



It is in this character that he is presented to us under the title of the Basilisc (Βασιλισκος, from Βασιλευς, *a king*), the same as the cockatrice,—a fabulous monster, said to be produced from a cock's egg brooded by a serpent. This view renders the myth easy of solution. The cock was the bird of the sun, noted as the herald of the orb of day. An egg, generated by the one and developed by the other, could, it is evident, burst upon the astonished world but in one form, that of the solar serpent<sup>9</sup>.

To those who entertain doubts of the identity of the Royal Asp of Egypt, the Basilisc and the Cockatrice with the Cobra, the opinion of an author, eminently sceptical in his way, may be satisfactory. "After a most careful comparison of the large specimen of the Cobra Capello in the museum of the Royal College of Surgeons," says Godfrey Higgins, "with the monuments in the British Museum, I am quite satisfied that the serpent, or protuberance on the foreheads of the Memnon, and of many other figures, are Cobras<sup>1</sup>."

But further. Not only did the Basilisc rear his crest upon the brow of the Egyptian monarch, the

<sup>9</sup> But that the office of the mundane egg in heathen mythology seems so fully ascertained, we might really be almost tempted to inquire whether it were not designed to symbolize the *heir presumptive of the Egyptian throne* !!!—See the plate in Bryant, vol. iii. p. 62.

<sup>1</sup> Anac. vol. i. p. 524.

badge of his sole prerogative, and symbol of the source of his dominion, but we are informed by Mr. Forster<sup>2</sup> that the motto of the Pharaohs was "Sill kûm," "Basiliscus erectus stetit (the Basilisc stands erect)."

In the same volume<sup>3</sup> we find the following observation from a manuscript journal of Captain Fraser:—"It is evident that primeval tradition had handed down the true worship to the precincts of Isis, . . . and that it was corrupted and lost, when, finding out many traditions, they first personified, and then deified, the attributes of the Deity."

This statement appears to me to fall far short of the truth. At the period of which we are treating Egyptian idolatry was more than a mere corruption or perversion, and subsequent loss of original truth. It was an impious denial of it. Satan had not only beguiled his votaries to personifications and deifications of the divine attributes, till the Deity Himself was lost sight of in the degrading process,—Satan had done more than this. He had insinuated himself into the place of the Deity; had obliterated the knowledge of Jehovah from the hearts of his worshippers (supposing them to have derived that knowledge from their great ancestor, and to have retained it until Thoth had effected his vast religious revolution), and in the

<sup>2</sup> One Primeval Language, p. 143.

<sup>3</sup> Ibid. p. 181.

place of a forgotten Deity had substituted himself. In Egypt, God's power had ceased to be acknowledged, or even known; and the avowed object of religious worship, the recognised source of sovereign dominion, was the once incarnation of the arch-spirit of evil—the serpent of Paradise.

The kings of Egypt could be chosen but from one of two castes—the priesthood or the soldiery; and if selected from the latter, the admission of the elected person to the priesthood, and his initiation into the mysteries of Isis, was a necessary preliminary to his assumption of the crown; and, as Pharaoh, his motto was “Sill kûm,” “the Basilisc stands erect.” The word of God, and the tenets of this priestly king, could not have been more glaringly antagonistic. “The Lord God said unto the serpent, *Upon thy belly shalt thou go*, and dust shalt thou eat all the days of thy life.” The motto of the Pharaohs was “*The Basilisc stands erect*,” his badge, the Basilisc erect upon his brow. This blasphemous dogma gave a direct lie to the history of the fall of man, and the diabolic agency by which it had been effected. It was the re-erection of the serpent in bold defiance of the decree of the Almighty, and through the elevation of this his ostensible agent, a reinstatement of the prince of darkness in the position which he had occupied before he was cast down from heaven; nay, more, it was his exaltation to the throne and attributes of the most High.

And this motto may serve to throw fresh light upon the selection of the cobra from the whole race of serpents as the fitting object of Egyptian idolatry<sup>1</sup>. The peculiar habit of the cobra consisted, as we have seen, in *raising* itself *upright* when approached, and *moving with the greater part of its body erect*; and with this peculiarity the choice of the Egyptians is said to have been connected. The motive which prompted that choice lies deep in the abyss of their religious system. The cobra

<sup>1</sup> "We have of course no power," observes Mr. Melvill, "of ascertaining the external change which the curse wrought upon the serpent. The terms, however, of the sentence, 'Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life,' seem to imply that the serpent had not been created a reptile, but became classed with creeping things as a consequent upon the curse."—Sermons.

In confirmation of this remark, it may be observed that the *anatomical structure* of the serpent appears to be such as to induce the supposition that this degraded reptile was originally created with *feet*. "Professor Mayer has traced obscure rudiments of pelvic bones in the *Anguis fragilis*, the *Anguis ventralis* and the *Typhops crocotatus*, and is of opinion that they might exist much more generally in this order of reptiles than has been commonly imagined. Some serpents as the *Boa*, *Python*, *Tortryx* and *Eryx* have claws, which may be considered rudiments of feet, visible externally. In others, as the *Anguis*, *Typhlops* and *Amphisbæna*, they exist concealed under the skin. In others he has discovered cartilaginous filaments, which he conceives to correspond to those parts."—Roget's Bridgwater Treatise, vol. i. p. 447. See also Kirby's Bridgwater Treatise, vol. ii. p. 428.

was the nearest natural approximation to the paradisiacal serpent antecedent to the Fall of man—its habitual position *that* most opposed to the mandate of the Almighty.

On examining the Obelisk of Osortasen, the 1st of the 16th Diospolitan Dynasty, as delineated by Mr. Gliddon (*Ancient Egypt*, p. 19), it will be observed how remarkably this peculiarity of the cobra is sculptured on the granite. Side by side with the royal hawk or vulture, and with the head of either at an equal altitude, it might at first sight be mistaken for the figure of a bird—so completely had it been elevated by its votaries from the position of ignominy awarded to it by the primeval curse.



And this awful phase of Ophiolatria in Egypt was no passing conceit, no phantasy of the imagination which tarried but for a day. On the contrary, it would seem to have grown with her growth, and strengthened with her strength. In casting our eye over the monarchs of the 18th Dynasty (the whole list, observes Bryant, being made up of divine titles), we shall be struck by the circumstance that so many of them assumed



the appellation of Amenophis, that is, according to the etymology followed in the preceding pages, the Hamitic solar serpent. The eighteenth then being the Golden Dynasty of Egypt, this terrible idolatrous system appears to have culminated at the very period when the renown of the Egyptian empire had reached its zenith,—her kings then more especially avouching themselves successive incarnations of the royal solar serpent, and appropriating to themselves a title analogous to that blasphemous motto which repudiated the fiat of Omnipotence, and met with an impious denial the inspired history of the Fall.

The learned Birch's rendering of the word *Amon*, differing somewhat from that advanced in these pages, manifests yet more forcibly the antagonism which existed between the teaching of Egypt and the Word of God. Speaking of Amoun Ra, he says, "His name has been variously written. Manetho in composition gives *Amen* as in *Amenophis*. The true Egyptian name seems to be the Coptic Amoun, *glory* or *exaltation*<sup>5</sup>." According to this rendering, the *title* of the monarch signified the *exaltation of the serpent*, and answered yet more directly to the motto of his country, "The serpent stands erect." Thus the royal badge, the motto, and the title, concur, as it were in a threefold manner, in bringing out the blasphemous theory of the Egyptian kingdom.

<sup>5</sup> Birch's Gallery.

Such is the aspect under which I would view the worship of the serpent as the Agathodæmon of Egyptian idolatry. It recalls to mind the words put by Milton into the mouth of Satan, "Evil be thou my good." In Egypt the enmity between the seed of the woman and that of the serpent had been ignored; her monarchs had learned to glory in their shame; the entire structure of the empire gave back its deep response to that terrific boast of the prince of apostate angels, "I will ascend into heaven, I will exalt my throne above the stars of God: I will ascend above the heights of the clouds; I will be like the most High<sup>6</sup>."

With the following remarks I will bring this chapter to a close.

We have seen reason for the supposition that the origin of idolatry was coeval with the Fall of man, the object of that idolatry being Satan in serpent form—also that the worship at the eastern gate of Eden was the divinely-appointed antidote to counteract the deadly effects of that fearful apostasy, supplying as it did a material symbol of the presence of Deity, opposed to that "old serpent which is called the Devil, and Satan, which deceiveth the whole world." We have seen reason also for concluding that the eastern gate of Eden and the Mosaic tabernacle were institutions of a kindred character, both being hallowed by the symbol of

<sup>6</sup> Isa. xiv. 13, 14.

the Divine presence, and the appointed spots at which the worshippers were commanded to present their offerings.

The point at which we have arrived with respect to Egyptian idolatry enables us in some degree to appreciate the peculiar propriety of setting up the tabernacle in the wilderness immediately after the Exode. The religious theory of Egypt, ignoring as we have seen the history of the Fall, had elevated the serpent from the degraded position assigned him by the Almighty, and enshrined him as the all-wise and all-bountiful creator and preserver of the universe. And with this false, delusive theory the minds of the Israelites had been deeply imbued. Immediately therefore upon the signal overthrow at the Red Sea of the votaries of this abominable idolatry, the Almighty re-established a mode of worship, more elaborate indeed in detail, yet essentially the same as when He placed the Shechinah and cherubim in a tabernacle at the eastern gate of Eden. How calculated such a proceeding to correct the insane hypothesis of the Israelites, to recal to their memory the true nature of the part enacted by Satan in the fall of our first parents, and to establish the Divine worship on a basis similar to that instituted at the period when the victims of his subtlety were expelled from Paradise.

## CHAPTER III.

## EGYPTIAN TRIAD.

It is a singular fact, that a doctrine, more or less analogous to that of the Christian Trinity, constituted an important feature in the belief of the most ancient nations of the earth. On this, I believe, all writers upon pagan idolatry are agreed, and the only question which has arisen amongst them is, Whence had this peculiar tenet its origin? Was it a remnant of primitive tradition, or a pure invention of heathenism? Mr. Maurice, in his "Indian Antiquities," remarks, "This notion of three persons in the Deity was diffused among all the nations of the earth, established at once in regions so distant as Japan and Peru, immemorially acknowledged throughout the whole extent of Egypt and India, and flourishing with equal vigour among the snowy mountains of Thibet, and the vast deserts of Siberia."

<sup>1</sup> Page 115.

One of the most remarkable of these triadic systems is shadowed forth in that well-known mystic emblem, sculptured over so many of the Egyptian temples, the Globe, the Serpent, and the Wings.

"It is certain," says Mr. Deane<sup>2</sup>, "that the tripartite emblem of the serpent, wings, and circle, was a hieroglyphic of Deity. The Egyptian priests of a later and more metaphysical age, understanding this to be the signification of the hierogram, addressed themselves to the task of discovering the mystery. A most ingenious theory was accordingly devised by Hermes Trismegistus, who was probably the high priest of the god Thoth, or 'Thrice-great Hermes,' whose name he assumed in compliance with the universal custom of the religion. . . . According to this theory, the GLOBE typified the SIMPLE ESSENCE OF GOD, which he indifferently called THE FATHER, THE FIRST MIND, THE SUPREME WISDOM. THE SERPENT emerging from the GLOBE was the VIVIFYING POWER OF GOD, which called all things into existence. This he named the WORD. THE WINGS implied the MOVING or PENETRATIVE POWER OF GOD, which pervaded all things. This he called LOVE. The *whole* emblem was interpreted to represent the SUPREME BEING in his character of CREATOR and PRESERVER.

"The definition of the Deity by Trismegistus is

<sup>2</sup> Worship of the Serpent, p. 55.



poetically sublime, 'GOD is a CIRCLE whose CENTRE is EVERY WHERE, and CIRCUMFERENCE NO WHERE.'

"The above description of the Ophite hierogram, as may well be imagined, has persuaded many an ardent friend of Revelation to recognise in this symbol of the hieroglyphical learning of Egypt, the mystery of the HOLY TRINITY.

"Kircher, Cudworth, and Maurice, have all embraced this opinion; but the more cautious Faber, with the arguments of all before him, has come to the conclusion that the doctrine of the Trinity, in its Christian sense, was unknown to the Pagan."

Those who coincide in the views advanced in the preceding chapter, while they may be disposed to admit the probability of the pagan system of Triads having originated in a primitive belief in the Triune God, will not be disinclined to entertain the question as to what extent Satan may have been instrumental in the establishment of this primitive belief as symbolized in the combination of the sun, the serpent, and the wings. Satan, be it remembered, was fully cognizant of the great verity of the Triune God. Ere he was cast out of heaven he had stood in the dread presence of the Deity, and joined in the eternal song of praise around the Creator's throne. The daring imitator in after-ages of his Divine Master, what so probable as that he should exert the power he was permitted to exercise over the hearts and minds of men in organizing a Trinity of his own, antithetic of that

wherein consisted the essence of the great Jehovah, meeting the desire of all nations for the full revelation of the Godhead, with a cunningly-devised fable, which should preoccupy the place of truth, substituting apples of Sodom for the fruit of the tree of life. Hence, the worship of the sun as the great father of Heaven and earth; of Cneph, as the original eternal spirit pervading all creation; of the serpent, as the incarnation of Cneph, through whom were imparted to our first parents the, so called, gifts of wisdom and knowledge.

How diametrically opposed all this to sacred truth! In Holy Scripture the Son is spoken of as He "by whom God made the worlds." "All things were made by him, and without him was not any thing made that was made." In Egypt these offices of the Son were attributed to the demiurge, the Paradisiacal serpent; and whereas we are taught that at creation "the Spirit of God" (the third person in the blessed Trinity) "moved upon the face of the waters<sup>3</sup>," we find the wings entering into this heathen symbol of the Triad, ascribing to Cneph that vital energy on account of which we

<sup>3</sup> "The word we here translate *moved*, signifies literally, brooded upon the waters, as a hen doth upon her eggs."—Bp. Patrick.

"The word seems used to express that act of the Holy Spirit, by which He imparted motion, activity, and life to the particles of matter lying yet in a mixed and shapeless heap."—Dr. Wells.

entitle the Holy Spirit "the Lord and giver of life." Thus by the wiles of Satan did the doctrine of a Diabolic Triad precede the development of the Trinity of the Godhead, the depths of Satan anticipate the full and perfect revelation of the depths of the knowledge of God.

Such, I cannot but think, is the true aspect under which to view the Egyptian Triad of the globe, the serpent, and the wings,—to regard it as a symbol of a primitive belief, perverted by the implacable enemy of the human race, and moulded by him into a form in direct opposition to those immutable elements of Truth whence it originally sprang.

This diabolic system was probably more fully expanded in after days; but on this abstruse point I shall content myself with quoting a passage from Wilkinson. "Kneph, or more properly Neph or Nef, was retained as the idea of the Spirit of God which moved upon the face of the waters. But having separated the Spirit from the Creator of the universe, and purposing to set apart and deify each attribute which presented itself to their imagination, they found it necessary to form another Deity from the creative power, whom they called *Pthah*, equal to Neph, being another character of the same God<sup>4</sup>."

"Pthah, or in the Memphitic dialect Phthah,

<sup>4</sup> Second Series, vol. i. p. 237.

was the Demiurge, or the creative power of the Deity; the artisan, as Iamblicus calls him, of the heavenly gods." "He is called in the sculptures of Thebes, the Lord of Truth." "The Greeks denominate him Hephæstos." "He is frequently styled Sokari, Osiris without the prefix Pthah, and it appears that he is then more pre-eminently connected with the passage of Osiris from this life to another state, and his mysterious return from his human to his divine nature <sup>5</sup>."

So artfully was this lying system substituted for the truth, and so close the imitation, that even at the present day learned men are found to entertain the opinion that the mythology of the Egyptian priesthood was but the shadow of which truth was the substance. Thus, Mr. Gliddon presents us, in his learned work on Ancient Egypt, with a picture of the god *Amun Kneph* turning a potter's wheel, *moulding the mortal part of Osiris the Father of men* out of a lump of clay. The clay is placed on a potter's-wheel, which he turns with his foot, while he fashions it with his hands. It is a subject from the mystic chamber of Philæ, 1st Cataract. Of the hieroglyphic which surmounts this design Mr. Gliddon supplies the following translation, "Knum, the Creator, on his wheel moulds the divine members of Osiris (the type of man) in the shining house of life," that is "in the solar disk;" and he adds by

<sup>5</sup> Ibid. pp. 249—256.

way of comment, "Amun-Kneph, or Neph, Kneph, Cnouphis, Noub, represents the creative power of Amun," that is, "*the Spirit of God*,"—the breath of life poured into our nostrils. He moulds man, in Hebrew, "Adam, the first man," meaning both "man," and "red clay or earth." Now consult Isaiah lxiv. 8, "But now, O Lord, thou art our Father; we are the clay (in Hebrew, Adme, red earth), and thou our potter; and we are all the work of thy hand."

To me this picture, with its accompanying hieroglyphic, appears one of the most fearful perversions of primitive truth which it is possible to contemplate. For whereas the prophet ascribes the creation of man to Jehovah, this inscription attributes it to Cneph, the princely serpent: *i. e.* to *Satan*. But Mr. Gliddon considers the Holy Spirit of God and Cneph identical. "The asp," says he<sup>6</sup>, "was typical of, and sacred to, the god Neph, which deity was an incarnation of the Spirit of God." A striking exemplification this of the old adage: "Diabolus simia Dei."

The same author furnishes the translation of another hieroglyphic which runs thus: "May thy soul attain to *Khnum* the *Creator* of all mankind." "This alone," he remarks, "is a proof of the primitive Egyptian creed of one God the Creator (whose divine attributes were classed in triads), of man's

<sup>6</sup> Page 31.



possession of a soul, and of its immortality; of a resurrection, and of the hope of such." "Let it stand, for the present, as an insight into the pristine purity of Egyptian belief, in ages prior to Abraham's visit; and let the constant expression of "beloved of a God," "loving the gods," like the Hebrew "dilectus a Domine suo, Samuel" (in the Vulgate), "beloved of his Lord Samuel;" attest the primeval piety of the Nilotic family over all contemporary nations, whom," adds he sarcastically, "we are *pleased to condemn as Pagans*." The hieroglyph indeed shows that the Egyptians died in the hope of a resurrection from the dead, but as Satan stood to them in the place of God, it is melancholy to reflect that unwittingly they prayed for "*the resurrection to damnation*." Certainly this does look very *Paganic*, and we are glad to recall the words of St. Paul, "the times of this ignorance God winked at."

Before quitting this subject I would advert to a passage in Mr. Forster's 'One Primeval Language,' where he remarks<sup>7</sup>, "The Pschent, which has been thought to be a royal robe, a crown, and the regal head-dress or helm, used in solemn ceremonial by the kings of Egypt, proves to be neither head-dress nor crown, but a royal ornament, the ensign of plenty in the shape of an oval shining grain of millet, with its stamina and antheræ developed."

<sup>7</sup> Vol. ii. p. 54.

And he proceeds to observe, "The appropriateness of the millet seed as an ensign of Egyptian royalty will at once be perceived, when it is recalled to mind, that the prosperity of Egypt in all ages has turned on her fruitful harvests; and that millet has been always her standard crop." "The appropriateness of the Pschent was rivalled by its gracefulness and beauty; this ensign of the Pharaohs and Ptolemies being composed, apparently, of a single pearl, or diamond, of oval form, and of the first magnitude and water, with three gold filaments depending from it, representing the stamina; each filament again being threaded with five jewels or brilliants, representing the antheræ of the grain of millet. Such an ornament in the middle or on the summit of the crown, or on that of the golden *raoc*, well merited and justified its enchorial appellation of the shining jewel or pearl, or its hieroglyphic designation of the ruby millet."

Although not sufficiently learned to raise a question as to what the Pschent really was, I venture to suggest a doubt with respect to the idea it was intended to convey. Certainly corn was not always employed by the Egyptians as an ensign of *royalty*, for it was placed about the *persons of the dead*. And to a people so conversant with the language of symbols, so careful in the selection of them, it could, I apprehend, be bound up with the feet of the dead with but one view, to symbolize *the resurrection of the dead*. So pecu-

liarly appropriate was the symbol to this subject, that St. Paul, in that celebrated chapter in his Epistle to the Corinthians in which he treats of the resurrection, says, as though the analogy were *self-evident*, "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare *grain*, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." If then we accept Mr. Forster's definition of the Pschent, it remains to be considered whether he is right in interpreting it as a natural rather than a mystic emblem. Was it not symbolical of a belief in immortality rather than of Egyptian plenty? and when worn with the accompanying asp, at once the badge of Egyptian royalty, and of Cneph the prince of evil, can we fail to connect it with the hieroglyphic we have been considering: "May thy *soul* attain to Kneph, or Khnum, the Creator of all mankind?" Like the ark, it was a symbol common to Christians and to the idolatrous Egyptians, indicating the resurrection to life or the resurrection to damnation, as did the ark the synagogue of Satan or the Church of Christ.

Mr. Gliddon, however, is by no means singular in regarding the mythology of the Egyptians as a superstructure raised upon the elementary foundations of truth, an esoteric system veiling, not the inventions of Satan, but, the verities of the God-

head. A writer of deep erudition, who states that he has devoted ten hours *per diem* for twenty years to the study of Egyptian mythology, and who, in his "attempt to draw aside the veil of the Saitic Isis," has suffered that of infidelity to enshroud him in its murky folds, has unhappily arrived at this fearful conclusion. He speaks of a Pagan Trinity, the Creator, the Preserver, the Destroyer, and *identifies* it with the Christian Trinity, attributing the works of the Holy Spirit, the life-giver, under a different phase to Beelzebub, the destroyer. "The third person was the *destroyer*, or in his good *capacity* the *regenerator*." "We read of an *evil* spirit, and of a *Holy* Spirit; one is the third person in his destroying, the other in his regenerating capacity <sup>8</sup>." So cunningly, so entirely, so fearfully had Satan counterfeited the great Jehovah in the heathen system of mythology!

The view I am taking will probably be pronounced extreme. Be it so. Yet after the careful study of various works on ancient Egypt, I can draw from them but one conclusion: that Egypt, at the time of Joseph's entry therein, and yet more especially at the period of the Exode, was (as I shall attempt to show hereafter) the great power of Satan usurping the prerogative of God,—the most wonderful development recorded in the world's history of the intellect, the learning, the wisdom, and

<sup>8</sup> Anacalypsis. See further, especially p. 114.

the arts of a nation whose *power* was the arch spirit of evil. This conviction was not suddenly attained. I sought it not from, but was driven to it by the force of, the premises. Although not directly connected with the immediate object I have in view, it throws fresh light upon it, and imparts to it a more intense fascination. It invests the mission of Moses with a more thrilling interest, by revealing to us the fearful nature of the power with which he had to contend. For now we behold him going forth, as the prophet of Jehovah, to combat with and triumph over the avowed representative of the Evil One,—fit type of the final struggle between Christ and Antichrist!



## CHAPTER IV.

## MANETHO AND THE MONUMENTS.

HAVING glanced at the probable state of religion in ancient Egypt, let us now endeavour to ascertain whether such were the aspect, under which it presented itself, at the time Joseph was carried down thither by the Ishmaelites.

Few men but those deeply versed in the subject would willingly undertake to touch on the vexed question either of Scriptural or of Egyptian chronology. Of those few I am not one. The question is embarrassing on many accounts. At the very outset we are met by two difficulties. On the arrangement of Scriptural chronology learned men are divided, while on that of Egypt it is not perhaps too much to affirm, that the very first elements have scarcely been adjusted. Between two fluctuating systems it is very difficult to establish a point of contact; yet, while with regard to Scriptural chronology, it is well known that the Hebrew and the Samaritan texts, and that of the Septuagint, each presents us with a different series of numbers, the

immense periods of time assigned to the earlier Egyptian dynasties, unless shorn of their gigantic proportions, refuse to fall into harmony with any one of the systems sanctioned by the advocates of either of the three Biblical theories.

Under these circumstances we must endeavour by another method to fix the point of contact, and ascertain the state of Egypt at the time of Joseph's sojourn there, less by numbers than by names. But this can be accomplished, so far as I am aware, only by an indirect process; yet even so, we must refer to one point of Scriptural chronology, and that on the following account. The term Pharaoh, as is well known, is not the name of an individual, but a royal title pertaining to the Egyptian kings; it was used much as we employ the generic word Sultan or Czar, King or Emperor,—the proper name being superadded to indicate the particular monarch intended to be designated. The Mosaic writings do not furnish us with the proper name of the Pharaoh to whom Joseph interpreted his dreams. He is not specified in the Jewish records as are some others; for instance, Pharaoh-*Necho*, Pharaoh-*Hophra*; nor do the extant histories of Egypt, at any rate designedly, supply the omission. Neither does the inspired lawgiver mention the name of the Pharaoh who perished in the Red Sea. But here the chronicles of Egypt fill up the deficiency. They do furnish us with the name of the monarch of the Exode, albeit in accounts in which

the circumstances are most grossly travestied; yet, however perverted the narrative, the name given, as I shall presently endeavour to show, is not lightly to be rejected. They supply, moreover, not only the name of that monarch, but also a list of his ancestors, with the duration of their several reigns for many generations. If, then, we can determine the length of time which elapsed between the descent of Joseph into Egypt and the departure of the Israelites, and then dating from the close of the reign of that king who was overwhelmed in the Red Sea while pursuing after them, subtract an equal number of years from the period of the united reigns of himself and his predecessors, we shall arrive at the name of the Pharaoh before whom Joseph stood.

In order to ascertain the period of the sojourn of Israel in Egypt, the following points require consideration. In the twelfth chapter of Exodus Moses says, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day, it came to pass that all the hosts of the Lord went out from the land of Egypt." With this statement, however, there are certain passages in Scripture which seem at first sight to be at variance. When God promised Abraham a son, He said <sup>1</sup>, "Know of

<sup>1</sup> Gen. xv. 13.

a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years." So Acts vii. 6, "God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years." And St. Paul, speaking to the Galatians of the promise made to Abraham, says <sup>2</sup>, "The covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

First, Moses and St. Paul both speak of four hundred and thirty years. But while the former may be thought by that number to mark <sup>3</sup> the duration of the sojourn in *Egypt*, the latter clearly points to it, as comprising the whole period from the time that Abraham came into the land of Canaan, when the sojourn strictly began, to that of the Exode. And indeed the words of Moses do not necessarily imply more; for he says, not that the sojourning of the children of Israel in Egypt was four hundred and thirty years, but "the sojourning of the children of Israel, *who dwelt in Egypt*, was four hundred and thirty years,"—the period in its integrity, referring, not to the duration of the residence in Egypt, but to that of the pre-ordained pilgrimage.

<sup>2</sup> Gal. iii. 17.

A reference to the words of St. Stephen will confirm the correctness of the foregoing exposition. Between those portions of the verse which speak of the sojourn of Israel and its duration, St. Stephen interposes not only the indwelling in Egypt, but *the bondage with which it terminated*. That the *latter*, however, cannot be intended by him to synchronise with the four hundred and thirty years, is evident not only from what is known of the duration of the residence as compared with that of the slavery, but from the after-statement of the protomartyr himself, which declares (verses 17—19) that the subtil dealing with, and evil treatment of, his fathers in Egypt, commenced only when the time of the promise of their redemption drew nigh. Thus allowing inspiration to be its own interpreter, the statement of St. Stephen demonstrates that Moses, like St. Paul, includes in the period under consideration the peregrination of the Israelites prior to the descent into Egypt, as well as their residence in the land of Ham. We may therefore take the passage of Exodus as it stands in the Samaritan Pentateuch, if not as the true reading, yet at any rate as a faithful commentary on the passage. It runs thus: —“Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years.” And with this reading that of the Septuagint nearly coincides:—“The



sojourning of the children of Israel, which they sojourned in the land of Egypt *and in the land of Canaan*, was four hundred and thirty years.

The words of Josephus also, it should be added, are here in accordance with the Samaritan and Septuagint versions. "They (the Israelites) left Egypt in the month Xanthicus, on the fifteenth day of the lunar month, four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt<sup>3</sup>."

If we reckon up the intermediate periods between the entrance of Abraham into Canaan and the departure of the Israelites from Egypt under Moses, the four hundred and thirty years will stand thus:—

	YEARS
From Abraham's arrival in Canaan to the birth of Isaac	25
From the birth of Isaac to that of Jacob . . . . .	60
From the birth of Jacob to his descent into Egypt . . .	130
From the descent into Egypt to the Exode . . . . .	215
	<hr/> 430

But secondly, it will be objected that the period foretold in the promise to Abraham falls short of that given by Moses and St. Paul by thirty years. How is this? Mr. Nolan's<sup>4</sup> explanation of this apparent discrepancy is very striking. It may be

<sup>3</sup> Book ii. c. 15. 2.

<sup>4</sup> Second Warburtonian Lecture.

thus epitomized. God, when addressing Abraham in the passage before us, is speaking not of Abraham himself, but of his seed. “Thy *seed* shall be a stranger in the land that is not their’s . . . . four hundred years.” Moses, in the Book of Exodus, and St. Paul after him, speak of the *whole* sojourn of Israel, including Abraham himself (for he was as much a sojourner as his descendants), as extending to a period of four hundred and thirty years. In Genesis Moses speaks in express terms of the sojourn of the *seed* of Abraham, and specifies the duration of their pilgrimage as four hundred years.

Yet if we refer to the numbers given above we shall find that from the birth of Isaac to the Exode was four hundred and five years. To meet this difficulty, Mr. Nolan shows that it was the custom of the Hebrews to wean their children in the fifth year (Hier. Trad. in Gen.), at the conclusion of which they passed “from infancy to childhood.” And he concludes that the revelation which limited the promise to Isaac was made by God to Abraham *on the day kept to celebrate the weaning of the child*, from which festival to the Exode a period would elapse of exactly four hundred years<sup>5</sup>.

The sojourn of the Israelites in Egypt lasted two hundred and fifteen years. Joseph had pre-

<sup>5</sup> Sect. ii. 29, and note, 350; see the whole note.

viously dwelt there twenty-three years; fourteen in a state of captivity, and nine after his elevation by Pharaoh.

	YEARS
Joseph in slavery . . . . .	14
Between the interpretation of Pharaoh's dream and the descent of Jacob into Egypt . . . . .	9
Sojourn of the Israelites in Egypt . . . . .	215
	<hr/> 238

If, then, we take the last year of the reign of the monarch said to have perished in the Red Sea, and deduct two hundred and thirty-eight years from the antecedent dates of his reign and those of his predecessors, we shall arrive at the name of the Pharaoh who occupied the throne when Joseph descended into Egypt.

But as we must now turn from the inspired oracles to records of a very different character, and from which conclusions the most conflicting have been drawn, it will be advisable as a preliminary step, to inquire what amount of credit is to be placed in the detached portions of Egyptian history which have come down to us, and whether, the *narrative* being avowedly faulty, we can safely trust to the statement of the *name* of the monarch of the Exode.

Independently of the sacred writings there are two distinct sources whence such knowledge as we possess of that portion of Egyptian history which we are now considering is derived; viz. fragments

of ancient Egyptian history, and the Egyptian monuments.

Firstly. The writings of Manetho, the great Egyptian historian, are unfortunately lost, with the exception of such extracts as are preserved to us in the works of ancient authors, whose chief object in quoting from him has been to confute his statements<sup>6</sup>. Such is the case with Josephus. Manetho records the occupation of Egypt at different times by *two* foreign races—shepherd kings, and shepherd captives. Josephus, misled by national vanity, identifies his countrymen with the former, and pronounces the entire history of the latter a fabrication, with what justice the reader will be able to decide, by an attentive perusal of the whole of the extracts Josephus gives from various Egyptian authors inserted in the following chapter.

Manetho is generally supposed to have been the chief of the priests of Hieropolis, a body of men the most distinguished for learning of any in Egypt. He wrote the history of his country and of the dynasties of her kings at the command of his sovereign, Ptolemy Philadelphus, and the materials for his work were derived principally from the chronicles of the priests, preserved in the temples of their gods.

The loss of the original work is a circumstance

<sup>6</sup> See Spinetto's Lectures, p. 12.

to be deplored, not only because our materials for reconstructing a history of Egypt are thereby reduced to so limited a scale, but farther, because while those extracts which have been made from it by other authors are found by internal evidence to be in part corrupt, we are deprived of the standard by which corruption or interpolation might have been ascertained and corrected.

In days gone by it has been the fashion to decry the testimony of Manetho; latterly, however, the tide appears to have turned. Niebuhr speaking of him in his Lectures, says, "He states that he derived his materials from ancient documents of the country, and rational criticism cannot have the least doubt as to the truth of his assertion. Even before the discovery which enables us to read hieroglyphics, it would have been irrational to reject his authority, but now his statements are confirmed by Champollion having read the names of the Egyptian kings<sup>7</sup>."

I could multiply quotations on this point from Kenrick, Bunsen, Gliddon, &c., but I refrain.

With regard to the enormous periods assigned by him to the earlier dynasties, it is obvious that the onus of such misstatements must rest less with Manetho the copyist, than with the compilers of those priestly documents whence his information was derived.

<sup>7</sup> Vol. i. p. 40.



Secondly. The ancient monuments of Egypt are for the most part covered with hieroglyphics, which for two thousand years defied the ingenuity of all who attempted to decipher them. At length, however, light has broken in upon the darkness, and the learned of the nineteenth century are enabled to translate these "once recondite annals," and disclose their secrets to the world.

That the important events, pertaining to the history of Egypt and the lives of her people, are registered upon the face of those stupendous edifices, which even in their ruins fill the mind of the beholder with the profoundest astonishment and admiration, is matter of notoriety. Indeed those walls may be regarded in a great measure as the imperishable archives of Egyptian theology, history, and biography.

But this assertion must be made with a reservation. For, with reference more especially to the historical portion of the monuments, the question immediately suggests itself whether they present to us the *facts* or the *perversions* of Egyptian history? And on this point the opinions of the learned are divided; for while some hold that as national records they afford the safest basis on which to raise a superstructure of historical restoration, others maintain that in numerous instances they can be regarded only as parts of a system of exaggeration and misrepresentation. Thus, for example,

while Poole<sup>8</sup> places no reliance on any statement of Manetho not in some degree corroborated by the monuments, Hengstenberg, speaking more particularly of that portion of them which represents the conquests of the ancient Pharaohs over foreign nations, designates them as "conquests which certainly were oftener achieved in imagination than in reality, as indeed the almost regular recurrence of these representations under nearly all the ancient Pharaohs shows, so that nothing can be more erroneous than the present popular way of relying upon them without inquiry as sources of historical truth<sup>9</sup>." And when we bear in mind that those monuments were designed by a priesthood of whom the reigning monarch was chief, so that whatsoever of evil befel the one cast its baneful shadow over the other; that, as Osburn observes, in their eyes "defeat was infamy," we shall probably be right in regarding many of these monuments as not merely authoritative suppressions, but rather as utter perversions of the truth, as records yielding the truest return to an inquirer who examines them with suspicion and a certain amount of incredulity. Those events of Egyptian history, which derogated from the glory of the nation, were set forth by these historiographers in perverted form, or got rid of by a

<sup>8</sup> Horæ Ægyptiacæ, p. 91.

<sup>9</sup> Hengstenberg's Egypt, p. 195.

convenient omission. As Taylor observes in one of his notes on Hengstenberg, "The Egyptians, naturally enough, were unwilling to preserve any memorial of their national disgrace." And he pleasantly illustrates the observation by adding, that "there is a very *popular* history of Russia in which there is not a word said of the battle of Narva<sup>1</sup>."

Weighing then the conflicting statements of Manetho and the monuments, we shall in all probability judge wisely in trusting to the veracity of an historian, who professes to collect his materials from the secret annals of the priesthood, rather than to those public panegyrics which they presented to the eyes of the populace. Distrusting in a measure both, we shall give the preference rather to one, who, making all fair allowances for national pride, may yet be a sober and honest writer, than to records of which we need furnish only a few specimens to prove them but too often climaxes of arrogance, adulation, and bombast.

Thirdly. In collating these comparatively unsatisfactory elements of information with the pages of Sacred Writ, every believer will feel that it is only where they are not opposed to the records of infallible truth, that they can be safely admitted as materials for the reconstruction of Egyptian history.

<sup>1</sup> Page 253.

They may be employed in illustration or augmentation of, but not in contradiction to, the statements of Holy Scripture. Where the same event seems to be set forth by the historians of Egypt and the sacred penmen of Israel, the uninspired narrative must be interpreted in a manner agreeable to the declarations of those who wrote from the dictates of the Holy Spirit. Revelation cannot yield to Manetho or the monuments. Unerring truth cannot succumb to the assertions of a writer whose authority is problematical; nor can chronicles, which stoop not to palliate, much less to hide, the errors, the follies, the defeats of their heroes, be placed on a level with monuments which are dumb when they should speak of dishonour; and which so overcolour the registers of national victory, that the facts can be gleaned by those alone who are adepts in interpreting the language of hyperbole.

Amid records so constructed can we expect to discover a vestige of the Exode?—that one vast national overthrow, beside which every other which the world's history can produce must pale in comparison? Assuredly not, except in misrepresentation and perversion. The Israelites must have been depicted as vanquished, or the event could not have been publicly recorded. No marvel then, if hitherto not a single monument has been discovered touching on the subject.

Manetho, indeed, living many centuries subse-



quent to this terrible national catastrophe, would not have the same cogent inducements for passing over in silence that most signal instance of the Divine displeasure. Yet, he too, deriving his information from the secret histories of the Egyptian priesthood, found and reproduced these facts in so distorted a form, that the Israelitish and Egyptian accounts of this momentous event, are proved to refer to the same event, less by a similarity in the circumstances related by either party, than by the identity of names employed by both.

The Pentateuch and Manetho in referring to a great crisis, which took place in Egypt, *both* speak of MOSES and of JOSEPH. And on this account it is, that I think we are justified in assuming that, however grossly the latter may have misrepresented the *circumstances* of the *event*, yet that the *names* of *persons*, represented by him as engaged in these miraculous transactions, have not been falsified. Nor, indeed, however egregiously facts may have been distorted, could the appellations of those who figured so prominently in this turning point of Egyptian greatness have been easily changed. The name of the Pharaoh of the Exode must have been familiar to every Egyptian. Under whatever colours the catastrophe, which had taken place on the borders of their country, may have been represented at Memphis by the priests, an alteration in the name of their monarch could not have been



palmed upon his subjects. They might state that the soldiers had carried away the leprous people into the desert, and wrapped them in sheets of lead, and let them down into the sea<sup>2</sup>, in opposition to the description of Moses with regard to the Egyptians, "Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters,"—but the name of the king who commanded those soldiers they would not dare to change; that must have remained unaltered, however the event of his overthrow may have been falsified. The intervention of a barren desert may have facilitated the perversion of the one, it could not have served to efface the memory of the other. And, with respect to the priestly records, we may observe, that the utter distortion of the *history* of the Exode wholly obviated the necessity of imposing a fictitious *name* upon its royal victim.

I contend, therefore, that in this instance it is highly improbable that Egyptian *nomenclature* should have been tampered with, albeit Egyptian *history* is known to be distorted. In centuries to come the events of Waterloo may be travestied, but the opposed champions will ever live in the tradition of nations, as Napoleon and Wellington.

From these considerations, I accept the testimony

<sup>2</sup> Lysimachus, quoted by Josephus, vol. iv. p. 230.

of Manetho with regard to the name of the monarch of the Exode. He is correct in stating the name of the leader of the Israelites to have been Moses; I have then reason to be satisfied with his statement, that the monarch who opposed their departure from Egypt was Amenophis.

## CHAPTER V.

JOSEPHUS AND MANETHO.

As the bearing and importance of the different statements of Egyptian historians with regard to the Exode can be correctly estimated only when seen in connexion, I have deemed it advisable, at the commencement of the present chapter, to give the extracts from the treatise of Josephus against Apion. Those who are already well acquainted with his works can pass on at once to a subsequent page.

“ There was a king of ours,” says Manetho, “ whose name was Timaus. Under him it came “ to pass, I know not how, that God was averse “ to us; and there came, after a surprising manner, “ men of ignoble birth out of the eastern parts, “ and had boldness enough to make an expedition “ into our country, and with ease subdued it by “ force, yet without our hazarding a battle with “ them. So when they had gotten those that “ governed us under their power, they afterwards “ burnt down our cities, and demolished the tem-

“ples of the gods, and used all the inhabitants  
“after a most barbarous manner; nay, some they  
“slew, and led their children and their wives into  
“slavery. At length they made one of themselves  
“king, whose name was Salatis; he also lived at  
“Memphis, and made both the upper and lower  
“regions pay tribute, and left garrisons in places  
“that were the most proper for them. He chiefly  
“aimed to secure the eastern parts, as foresee-  
“ing that the Assyrians, who had then the greatest  
“power, would be desirous of that kingdom and  
“invade them; and as he found in the Saite  
“Nomos (Sethroite), a city very proper for his  
“purpose, and which lay upon the Bubastic Chan-  
“nel, but with regard to a certain theologic  
“notion was called *Avaris*, this he rebuilt, and  
“made very strong by the walls he built about it,  
“and by a most numerous garrison of two hundred  
“and forty thousand armed men which he put  
“into it to keep it. Thither Salatis came in  
“summer-time, partly to gather his corn, and pay  
“his soldiers their wages, and partly to exercise  
“his armed men, and thereby to terrify foreigners.  
“When this man had reigned nineteen years, after  
“him reigned another, whose name was Bæon, for  
“forty-four years; after him reigned another,  
“called Apachnas thirty-six years and seven  
“months; after him Aphophis reigned sixty-one  
“years, and then Jonias fifty years and one month;  
“after all these reigned Assis forty-nine years

“ and two months. And these six were the first  
“ rulers among them, who were all along making  
“ war with the Egyptians, and were very desirous  
“ gradually to destroy them to the very roots.  
“ This whole nation was styled Hycsos, that is,  
“ shepherd kings; for the first syllable Hyc, ac-  
“ cording to the sacred dialect, denotes a king, as  
“ is Sos a shepherd,—but this according to the  
“ ordinary dialect; and of these is compounded  
“ Hycsos; but some say that these people were  
“ Arabians.” Josephus here interposes the follow-  
ing remark:—“ Now in another copy it is said that  
“ this word does not denote kings, but on the  
“ contrary denotes captive shepherds, and this on  
“ account of the particle Hyc; for that Hyc, with  
“ the aspiration, in the Egyptian tongue again  
“ denotes shepherds, and that expressly also; and  
“ this to me seems the more probable opinion, and  
“ most agreeable to ancient history.”

“ ‘ These people,’ continues Manetho, ‘ whom we  
“ have before named kings and called shepherds  
“ also, and their descendants, kept possession of  
“ Egypt five hundred and eleven years.’ After  
“ these, he says that ‘ the kings of the Thebaïs  
“ and of the other parts of Egypt made an in-  
“ surrection against the shepherds, and that then  
“ *a terrible and long war* was made between  
“ them.’ He says further, that ‘ under a king  
“ whose name was Alisphragmuthosis, the shep-  
“ herds were subdued by him, and were indeed



“ driven out of other parts of Egypt, but were  
“ shut up in a place that contained ten thousand  
“ acres; this place was named Avaris.’ Manetho  
“ says that ‘the shepherds built a wall round all  
“ this place, which was a large and a strong wall,  
“ and this in order to keep all their possessions and  
“ their prey within a place of strength; but that  
“ Thummosis, the son of Alisphragmuthosis, made  
“ an attempt to take them by force and by siege,  
“ with four hundred and eighty thousand men to  
“ lie round about them; but that upon his despair  
“ of taking the place by that siege, they came to a  
“ composition with them that they should leave  
“ Egypt, and go, without any harm to be done to  
“ them, whithersoever they would; and that after  
“ this composition was made they went away with  
“ their whole families and effects, not fewer in  
“ number than two hundred and forty thousand,  
“ and took their journey from Egypt, through the  
“ wilderness, for Syria; but that as they were in  
“ fear of the Assyrians, who had then the domi-  
“ nion over Asia, they built a city in that country  
“ which is now called Judæa, and that large enough  
“ to contain this great number of men, and called  
“ it Jerusalem.”

Such is the account extracted from Manetho, in which Josephus recognises the history of his ancestors ! Deeply, indeed, must he have been interested in establishing the antiquity of his nation to have put forth such a statement, and to have

deluded himself with, or sought to impress upon others, the notion that it referred to the sojourn of Israel in Egypt, and to their final escape from the bondage under which they had so long groaned. The only point of agreement lies in the mention of Judæa and of the city of Jerusalem, and even this apparent coincidence will not bear the test of a closer investigation; for while the Hycsos are said to have taken their journey from Egypt through the wilderness for Syria, and to have built a city in that country which is now called Judæa, and called it Jerusalem, the Israelites, we know, after having passed through the wilderness of Egypt, sojourned for forty years in that of Sinai, and so far from building Jerusalem, did not even gain possession of it until the reign of David <sup>1</sup>.

Let us now examine the statement stigmatized by Josephus as a fabrication, but in which more dispassionate readers will probably recognise a somewhat truer, though very incorrect account of the history of the Jewish people.

“When this people or shepherds were gone out  
“of Egypt to Jerusalem, Tethmosis the king of  
“Egypt, who drove them out, reigned afterwards  
“twenty-five years and four months, and then  
“died. After him his son Chebron took the king-  
“dom for thirteen years; after whom came Ame-

<sup>1</sup> The building spoken of in 1 Chron. xi. 8, was merely an augmentation and restoration. See the passage.

“ nophis, for twenty years and seven months ;  
“ then came his sister Amesses, for twenty-one years  
“ and nine months ; after her came Mephres, for  
“ twelve years and nine months ; after him was  
“ Mephramuthosis, for twenty-five years and ten  
“ months ; after him was Thmosis, for nine years  
“ and eight months ; after him came Amenophis,  
“ for thirty years and ten months ; after him came  
“ Orus, for thirty-six years and five months ; then  
“ came his daughter Acenchres, for twelve years  
“ and one month ; then was her brother Rathotis,  
“ for nine years ; then was Acencheres, for twelve  
“ years and five months ; then came another Acen-  
“ cheres, for twelve years and three months ; after  
“ him Armais, for four years and one month ; after  
“ him was Ramesses, for one year and four months ;  
“ after him came Armesses Miammoun, for sixty  
“ years and two months ; after him Amenophis, for  
“ nineteen years and six months ; after him came  
“ Sethosis and Ramesses, who had an army of horse  
“ and a naval force. This king appointed his  
“ brother Armais to be his deputy over Egypt.  
“ [In another copy it stood thus :—“ After him  
“ came Sethosis, and Ramesses, two brethren, the  
“ former of which had a naval force, and in a hos-  
“ tile manner destroyed those that met him upon  
“ the sea ; but as he slew Ramesses in no long  
“ time afterward, so he appointed another of his  
“ brethren to be his deputy over Egypt.] He also  
“ gave him all the other authority of a king, but

“ with these only injunctions, that he should not  
“ wear the diadem, nor be injurious to the queen,  
“ the mother of his children, and that he should  
“ not meddle with the other concubines of the  
“ king, while he made an expedition against  
“ Cyprus and Phenicia, and besides against the  
“ Assyrians and the Medes. He then subdued  
“ them all,—some by his arms, some without fighting, and some by the terror of his great army;  
“ and being puffed up by the great successes he  
“ had had, he went still on the more boldly, and  
“ overthrew the cities and countries that lay in  
“ the eastern parts. But after some considerable  
“ time Armais, who was left in Egypt, did all  
“ those very things, by way of opposition, which his  
“ brother had forbid him to do, without fear; for  
“ he used violence to the queen, and continued to  
“ make use of the rest of the concubines, without sparing any of them; nay, at the persuasion of his friends he put on the diadem, and  
“ set up to oppose his brother. But then he who  
“ was set over the priests of Egypt wrote letters to  
“ Sethosis, and informed him of all that had happened, and how his brother had set up to oppose  
“ him; he therefore returned back to Pelusium  
“ immediately, and recovered his kingdom again.  
“ The country also was called from his name *Egypt*,  
“ —for Manetho says that Sethosis himself was  
“ called *Egyptus*, as his brother Armais was called  
“ *Danaus*.”



“ This,” adds Josephus, “ is Manetho’s account;  
“ and evident it is from the number of years by  
“ him set down belonging to this interval, if they  
“ be summed up together, that these shepherds,  
“ as they are here called, who were no other than  
“ our forefathers, were delivered out of Egypt,  
“ and came thence and inhabited this country  
“ three hundred ninety and three years before  
“ Danaus came to Argos, although the Argives  
“ look upon him as their most ancient king. Ma-  
“ netho, therefore, bears this testimony to two  
“ points of the greatest consequence to our purpose,  
“ and those from the Egyptian records themselves.  
“ In the first place, that we came out of another  
“ country into Egypt; and that withal our deliver-  
“ ance out of it was so ancient in time, as to have  
“ preceded the siege of Troy almost a thousand  
“ years. But then, as to those things which  
“ Manetho adds, not from the Egyptian records,  
“ but, as he confesses himself, from some stories of  
“ an uncertain original, I will disapprove them  
“ hereafter particularly, and shall demonstrate that  
“ they are no better than incredible fables.” . . .

In a subsequent portion of his treatise against Apion, Josephus thus attempts to fulfil his promise.

“ And now I will turn my discourse to one of  
“ their principal writers, whom I have a little  
“ before made use of as a witness to our antiquity  
“ —I mean Manetho. He promised to interpret  
“ the Egyptian history out of their sacred writings,



“ and premised this; That ‘our people had come  
“ into Egypt many ten thousands in number, and  
“ subdued its inhabitants;’ and when he had farther  
“ confessed That ‘we went out of that country  
“ afterward, and settled in that country which is  
“ now called *Judea*, and there built Jerusalem and  
“ its temple.’ Now thus far he followed his ancient  
“ records; but after this he permits himself, in  
“ order to appear to have written what rumours  
“ and reports passed abroad about the Jews, and  
“ introduces incredible narrations, as if he would  
“ have the Egyptian multitude, that had the  
“ leprosy and other distempers, to have been  
“ mixed with us, as he says they were, and that  
“ they were condemned to fly out of Egypt together;  
“ for he mentions Amenophis, a fictitious  
“ king’s name, though on that account he durst not  
“ set down the number of years of his reign, which  
“ yet he had accurately done as to the other kings  
“ he mentions. He then ascribes certain fabulous  
“ stories to this king, as having in a manner  
“ forgotten how he had already related that the departure  
“ of the shepherds for Jerusalem, had been  
“ five hundred and eighteen years before, for Teth-  
“ mosis was king when they went away. Now from  
“ his days, the reigns of the intermediate kings,  
“ according to Manetho, amounted to three hundred  
“ and ninety-three years, as he says himself,  
“ till the two brothers, Sethos and Hermeus; the  
“ one of which, Sethos, was called by that other

“ name of *Egyptus*, and the other *Hermeus*, by that  
“ of *Danaus*. He also says, that *Sethos* cast the  
“ other out of Egypt, and reigned fifty-nine years,  
“ as did his eldest son *Rhampses* reign after him  
“ sixty-six years. When *Manetho*, therefore, had  
“ acknowledged that our forefathers were gone out  
“ of Egypt so many years ago, he introduces his  
“ fictitious king *Amenophis*, and says thus:—‘ This  
“ king was desirous to become a spectator of the  
“ gods, as had *Orus*, one of his predecessors in  
“ that kingdom, desired the same before him; he  
“ also communicated that his desire to his name-  
“ sake *Amenophis*, who was the son of *Papis*, and  
“ one that seemed to partake of a divine nature,  
“ both as to wisdom and the knowledge of futuri-  
“ ties.’ *Manetho* adds, how this namesake of his  
“ told him that ‘ he might see the gods, if he  
“ would clear the whole country of the lepers, and  
“ of the other impure people; that the king was  
“ pleased with this injunction, and got together all  
“ that had any defect in their bodies out of Egypt,  
“ and that their number was eighty thousand,  
“ whom he sent to those quarries which were on the  
“ east side of the Nile, that they might work in  
“ them, and might be separated from the rest of  
“ the Egyptians.’ He says farther, That ‘ there  
“ were some of the learned priests that were pol-  
“ luted with the leprosy; but that still this Ame-  
“ nophis, the wise man and the prophet, was afraid  
“ that the gods would be angry at him and at the

“ king, if there should appear to have been violence  
“ offered them; who also added this farther [out  
“ of his sagacity about futurities] that certain  
“ people would come to the assistance of these pol-  
“ luted wretches, and would conquer Egypt, and  
“ keep it in their possession thirteen years; that,  
“ however, he durst not tell the king of these  
“ things, but that he left a writing behind him  
“ about all these matters, and then slew himself,  
“ which made the king disconsolate.’ After which  
“ he writes thus *verbatim*: ‘After those that were  
“ sent to work in the quarries had continued in  
“ that miserable state for a long while, the king  
“ was desired that he would set apart the city  
“ Avaris, which was then left desolate of the shep-  
“ herds, for their habitation and protection; which  
“ desire he granted them. Now this city, accord-  
“ ing to the ancient theology, was Typho’s city.  
“ But when these men were gotten into it, and  
“ found the place fit for a revolt, they appointed  
“ themselves a ruler out of the priests of Helio-  
“ polis, whose name was *Osarsiph*, and they took  
“ their oaths that they would be obedient to him  
“ in all things. He then, in the first place, made  
“ this law for them, that they should neither wor-  
“ ship the Egyptian gods, nor should abstain from  
“ any of those sacred animals which they have in  
“ the highest esteem, but kill and destroy them all;  
“ that they should join themselves to nobody but  
“ to those that were of this confederacy. When he

“ had made such laws as these, and many more  
“ such as were mainly opposite to the customs of  
“ the Egyptians, he gave order that they should  
“ use the multitude of the hands they had in build-  
“ ing walls about their city, and make themselves  
“ ready for a war with king Amenophis, while he  
“ did himself take into his friendship the other  
“ priests and those that were polluted with them,  
“ and sent ambassadors to those shepherds who had  
“ been driven out of the land by Tethmosis to the  
“ city called *Jerusalem*; whereby he informed them  
“ of his own affairs and of the state of those  
“ others that had been treated after such an igno-  
“ minious manner, and desired that they would  
“ come with one consent to his assistance in this  
“ war against Egypt. He also promised that  
“ he would, in the first place, bring them back to  
“ their ancient city and country Avaris, and pro-  
“ vide a plentiful maintenance for their multitude;  
“ that he would protect them, and fight for them as  
“ occasion should require, and would easily reduce  
“ the country under their dominion. These shep-  
“ herds were all very glad of this message, and  
“ came away with alacrity altogether, being in  
“ number two hundred thousand men; and in a  
“ little time they came to Avaris. And now Ame-  
“ nophis, the king of Egypt, upon his being in-  
“ formed of their invasion, was in great confusion,  
“ as calling to mind what Amenophis the son of  
“ Papis had foretold him; and in the first place he



“ assembled the multitude of the Egyptians, and  
“ took counsel with their leaders, and sent for their  
“ sacred animals to him, especially for those that  
“ were principally worshipped in their temples,  
“ and gave a particular charge to the priests distinctly that they should hide the images of their  
“ gods with the utmost care. He also sent his son  
“ Sethos, who was also named *Ramesses*, from his  
“ father Rhampses, being but five years old, to a  
“ friend of his. He then passed on with the rest  
“ of the Egyptians, being three hundred thousand  
“ of the most warlike of them, against the enemy,  
“ who met them. Yet did he not join battle with  
“ them; but thinking that would be to fight against  
“ the gods, he returned back, and came to Memphis; where he took Apis and the other sacred  
“ animals which he had sent for to him, and presently marched into Ethiopia, together with his  
“ whole army and multitude of Egyptians; for the  
“ king of Ethiopia was under an obligation to him,  
“ on which account he received him, and took care  
“ of all the multitude that was with him, while the  
“ country supplied all that was necessary for the  
“ food of the men. He also allotted cities and villages for this exile, that was to be from its beginning during those fatally determined thirteen  
“ years. Moreover, he pitched a camp for his  
“ Ethiopian army as a guard to king Amenophis,  
“ upon the borders of Egypt. And this was the  
“ state of things in Ethiopia. But for the people



“ of Jerusalem, when they came down together  
“ with the polluted Egyptians, they treated the  
“ men in such a barbarous manner, that those who  
“ saw how they subdued the forementioned country,  
“ and the horrid wickednesses they were guilty of,  
“ thought it a most dreadful thing; for they did  
“ not only set the cities and villages on fire, but  
“ were not satisfied till they had been guilty of  
“ sacrilege, and destroyed the images of the gods,  
“ and used them in roasting of those sacred ani-  
“ mals that used to be worshipped, and forced the  
“ priests and prophets to be the executioners and  
“ murderers of those animals, and then ejected  
“ them naked out of the country. It was also  
“ reported that the priest who ordained their polity  
“ and their laws, was by birth, of Heliopolis, and  
“ his name *Osarsiph*, from Osiris who was the god  
“ of Heliopolis; but that, when he was gone over  
“ to these people, his name was changed and he  
“ was called *Moses*.’ This is what the Egyptians  
“ relate about the Jews, with much more, which I  
“ omit for the sake of brevity. But still Manetho  
“ goes on, That ‘after this Amenophis returned  
“ back from Ethiopia with a great army, as did his  
“ son Rhampses with another army also, and that  
“ both of them joined battle with the shepherds  
“ and polluted people, and beat them, and slew a  
“ great many of them, and pursued them to the  
“ bounds of Syria.’ These and the like accounts  
“ are written by Manetho . . . And now I have

“ done with Manetho I will inquire into what Cheremon says. For he also, when he pretended to write the Egyptian history, sets down the same name for this king that Manetho did, Amenophis, as also of his son Ramesses, and then goes on thus, ‘The goddess Isis appeared to Amenophis in his sleep, and blamed him that her temple had been demolished in the war. But that Phrithaphantes, the sacred scribe, said to him, that in case he would purge Egypt of the men that had pollutions upon them, he should be no longer troubled with such frightful apparitions. That Amenophis accordingly chose out two hundred and fifty thousand of those that were thus diseased, and cast them out of the country. That Moses and Joseph were scribes, and Joseph was a sacred scribe; that their names were Egyptian originally, that of Moses had been *Tisithen*, and that of Joseph *Peteseeph*; that these two came to Pelusium, and lighted upon three hundred and eighty thousand that had been left there by Amenophis, he not being willing to carry them into Egypt; that these scribes made a league of friendship with them, and made with them an expedition against Egypt; that Amenophis could not sustain their attacks, but fled into Ethiopia, and left his wife with child behind him, who lay concealed in certain caverns, and there brought forth a son whose name was *Messene*,’” (in after years, I imagine, Ra Messes;) “and who, when

“ he was grown up to man’s estate, pursued the  
“ Jews in Syria, being about two hundred thousand  
“ men, and then received his father Amenophis out  
“ of Ethiopia.’ This is the account Cheremon  
“ gives us ” . . . .

“ I shall now add to these accounts about Mane-  
“ tho and Cheremon, somewhat about Lysimachus,  
“ who hath taken the same topic of falsehood, with  
“ those forementioned, but hath gone far beyond  
“ them in the incredible nature of his forgeries :  
“ which plainly demonstrates, that he contrived  
“ them out of his virulent hatred of our nation.  
“ His words are these: ‘ The people of the Jews  
“ being leprous, and scabby, and subject to certain  
“ other kinds of distempers, in the days of Boc-  
“ choris, king of Egypt, they fled to the temples,  
“ and got their food there by begging; and as the  
“ numbers were very great that were fallen under  
“ these diseases, there arose a scarcity in Egypt.  
“ Hereupon Bocchoris, the king of Egypt, sent  
“ some to consult the oracle of (Jupiter) Hammon  
“ about this scarcity. The god’s answer was this,  
“ That he must purge his temples of impure and  
“ impious men, by expelling them out of those  
“ temples into desert places; but as to the scabby  
“ and leprous people, he must drown them, and  
“ purge his temples, the sun having an indignation  
“ at these men being suffered to live; and by this  
“ means the land will bring forth its fruits.  
“ Upon Bocchoris’s having received these oracles,

“ he called for their priests, and the attendants  
“ upon their altars, and ordered them to make a  
“ collection of the impure people, and to deliver  
“ them to the soldiers, to carry them away into the  
“ desert, but to take the leprous people, and wrap  
“ them in sheets of lead, and let them down into  
“ the sea. Hereupon the scabby and leprous  
“ people were drowned, and the rest were gotten  
“ together, and sent into desert places, in order to  
“ be exposed to destruction. In this case they as-  
“ sembled themselves together, and took counsel  
“ what they should do, and determined, that as the  
“ night was coming on, they should kindle fires and  
“ lamps, and keep watch; that they also should fast  
“ the next night, and propitiate the gods in order  
“ to obtain deliverance from them; that on the  
“ next day, there was one Moses, who advised them  
“ that they should venture upon a journey, and go  
“ along one road till they should come to places fit  
“ for habitation; that he charged them to have no  
“ kind regards for any man, nor give good counsel  
“ to any, but always to advise them for the worst,  
“ and to overturn all those temples and altars of  
“ the gods they should meet with; that the rest  
“ commended what he had said with one consent,  
“ and did what they had resolved on, and so tra-  
“ velled over the desert. But that the difficulties  
“ of the journey being over, they came to a country  
“ inhabited, and that there they abused the men,  
“ and plundered and burnt their temples, and then



“came into that land which is called *Judea*, and  
“there they built a city, and dwelt therein, and  
“that their city was named *Hierosyla*, from this  
“their robbing of the temples; but that still, upon  
“the success they had afterwards, they in time  
“changed its denomination, that it might not be a  
“reproach to them, and called the city *Hieroso-*  
“*lyma*, and themselves *Hierosolymites*.”

Had Manetho merely stated that the monarch of the Exode was Amenophis, we should be but at the threshold of our difficulties, for on referring to his list of dynasties, we find this by no means an uncommon name. According to the majority of the lists of kings presented to us, we observe that in the eighteenth dynasty no less than four monarchs, inclusive of Amosis the first king, bore that appellation. And this, be it remembered, is the very dynasty with which we are chiefly concerned, for most, if not all, writers on Egypt are agreed that in it fell the Epoch of the Exodus. Mr. Taylor remarks<sup>2</sup>, “The eighteenth dynasty is of special interest in several respects. It was the period of conquest. In it most of the events recorded in the Books of Moses occurred.” So Gliddon<sup>3</sup>, “The eighteenth dynasty occupied the Pharaonic throne during the most brilliant and important period of Egyptian history. The re-establishment of supreme power on the expulsion of the

<sup>2</sup> Note on Hengstenberg, p. 21.

<sup>3</sup> Page 64.



Hykshos, the erection of the most magnificent edifices; the conquests in Africa far into Nigritia, in Asia Minor to Colchis on the Euxine, and through Central Asia into Hindostan; with the sojourn and Exodus of the Israelites, combine to render this portion of Nilotic history teeming with interest."

Confining ourselves then merely to the several kings bearing this name who swayed the Egyptian sceptre during this particular dynasty, we should be left to range in doubt over a period of between three and four hundred years. Happily, however, Manetho has saved us from such an embarrassing position; for he expressly speaks of Amenophis the father of "Sethos, who was also called *Ramesses* from his" (Amenophis') "father Rhampses;" and again, "After this *Amenophis* returned back from Ethiopia with a great army, as did his son *Rhampses*." With this Cheremon agrees. "He also," says Josephus, "when he pretended to write the Egyptian history, sets down the same name for this king that Manetho did, *Amenophis*, as also of his son *Ramesses*." We cannot then admit Manetho as evidence on the point in question, and not come to the conclusion that Amenophis, the last prince of the great eighteenth dynasty, was the king who perished in the Red Sea. Even were his numeric system in consequence difficult of disposal, I should rather distrust his chronology as handed down to us than his nomenclature; for, as Niebuhr well observes in a

passage already referred to, "his statements are confirmed by Champollion having read the *names* on the monuments;" whereas concerning his chronology he says, "The *numbers* which are taken from Manetho by Josephus, Africanus, Syncellus, and by Eusebius (in his Chronicle), may so easily be miswritten, and the differences and contradictions among them are so enormous, that the idea of a synchronism, *e.g.* with the history of Babylonia and Assyria, cannot be conceived even approximately<sup>4</sup>."

<sup>4</sup> Niebuhr's Lectures on Ancient History, vol. i. p. 60.

## CHAPTER VI.

## DATE OF JOSEPH'S ENTRY INTO EGYPT.

HAVING determined the period of the sojourn of Israel in Egypt, and ascertained the point of Egyptian history which synchronises with its close, we will proceed, as far as the conflicting dates permit, to trace up Egyptian chronology for a similar period of years,—hoping thus to arrive at, or at any rate approximate to, the monarch in whose reign Israel left Canaan to join his long-lost son in the land of Ham.

According to the dates given by Josephus, we find on reckoning backwards from the *close* of the reign of Amenophis, the father of Ramesses Sethos, to the commencement of that of Mephra Thothmes, a period comprehending two hundred and thirty-nine years seven months.

Israel sojourned in Egypt . . . .	215 years.
Joseph stood before the Pharaoh . .	9 previously.
He was brought into Egypt . . . .	14 before.

Agreeably to this calculation, the three events all took place in the same reign. Israel descended into Egypt in the twenty-fifth year of Mephra Thothmes; Joseph was made ruler over the land in the sixteenth, and was sold into Egypt in the second year of the reign of the same monarch.

If we take the chronology of Africanus, from the conclusion of the reign of Amenophath to the commencement of that of Amensis, the fourth monarch of the dynasty, a period intervenes of two hundred and twenty-five years, deducting from which the two hundred and fifteen years of the sojourn of the Israelites in Egypt, we find that Jacob entered it at the conclusion of the tenth year of Amensis; that Joseph interpreted the royal dreams at the end of the first year of that Pharaoh, and came into Egypt about the close of the sixteenth year of the reign of Amenophthis.

That Joseph stood before queen Amense is, I think, scarcely probable.

Following the chronology of Eusebius, from the conclusion of the reign of Amenophis (taking the duration of the reign of Achencheres at twelve years, and that of Orus at thirty-six years), to the commencement of that of Amenophis, the seventh monarch of the dynasty, a period of two hundred and fifteen years intervenes. Israel then entered Egypt in the first year of the reign of Amenophis Memnon; Joseph stood before his predecessor Tuthmosis in the first year of his reign, and was brought

down into Egypt in the thirteenth year of Misphragmuthosis.

If we reckon the reign of Achencherses at sixteen years, and that of Orus at thirty-eight years, then from the close of the reign of Amenophis, the fourteenth monarch, to that of Amenophis Memnon, is comprehended a period of two hundred and twenty-one years. Israel entered Egypt in the sixth year of that monarch; Joseph stood before Thothmes in the sixth year of his reign, and was sold into slavery in the eighteenth year of Misphragmuthosis.

If we take the other system of the dates of Eusebius as given by Poole, from the conclusion of the reign of Amenophis, the fourteenth king, to the commencement of that of Thothmes, the sixth monarch of the dynasty, a period of two hundred and twenty years will intervene. Jacob then enters Egypt at the close of the fifth year of Thmosis; Joseph interprets the royal dreams in the twenty-second year of Mephra Thothmes, and is sold into Egypt in the tenth year of that monarch's reign.

We will now take the numbers of the eighteenth dynasty as they stand in Mr. Gliddon's work. From the close of the reign of Amenophis Menephtha III. to the commencement of that of Amenophis Memnon, intervenes a period of two hundred and fifteen years eight months. Although here the constituting numbers are different, the result is the same with that of the first table which I have given of



the numbers of Eusebius. And perhaps this result may not be without a sanction from Holy Scripture. On turning to the narrative of Pharaoh's dreams in the forty-first chapter of Genesis, we find the chief butler addressing his lord as follows:—"I do remember my faults this day. Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams: to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged." The last clause in this passage Bp. Patrick paraphrases thus:—"He told me that on such a day I should be restored to mine office, and he told the other he should be hanged;" and to vindicate such a reading he refers to Jeremiah, chap. i. ver. 10. And Horne, in his Introduction, observes: "When an action is said to be done, the meaning frequently is that it is declared, or permitted, or foretold, that it shall be done." So Gen. xli. 13, "Me he restored," means "foretold or declared that I should be restored." I would submit, that when the passage before us is compared with verses 20—22 of the preceding chapter, this figurative interpretation is

most unsatisfactory. The text there so expressly declares, "the third day which was Pharaoh's birthday, . . . he restored the chief butler unto his butlership again; . . . but he hanged the chief baker: as Joseph had interpreted to them;" that to read "me he (*Joseph*) restored, me he (*Joseph*) hanged," a few verses later, is scarcely admissible. Is not the obvious sense of the passage this: "And it came to pass, that as he (Joseph) interpreted to us so it was; me he (Pharaoh) restored to mine office, and him he hanged?" The necessity for a figurative interpretation seems to have arisen from the peculiarity of the phraseology employed: "me *he* restored," instead of "me *thou didst* restore," &c. But if the date of Eusebius be correct, the chief butler could have made use of no other expression, for a death had occurred in the two years which had elapsed since the event referred to; and consequently, when the chief butler said "me *he* restored," he alluded to the predecessor of the monarch he was addressing, and necessarily spoke of him in the third, not the second person. If then this explanation of the passage be admitted, the date of Eusebius and this verse of Holy Scripture will clearly stand out to each other in the relation of *cause and effect*.

Having obviated the difficulty of deciding between the comparative merits of the several dates affixed to the Hebrew and Samaritan texts, and that of the Septuagint, I must be permitted to

observe, that if the chronological system of Ussher be adopted, the date assigned by him to the Exode 1491 B.C. will be found to agree very well with the renewal of the Sothiac period 1322 B.C.

This celebrated Egyptian period was one of fourteen hundred and sixty-one Sothiac or vague years, equivalent to fourteen hundred and sixty Julian years,—the Sothiac years of Egypt consisting only of three hundred and sixty-five days, without any intercalation. The period is called Sothiac because the time assumed for its commencement was when Sirius, or the Dog-star, called by the Egyptians Sothis, and consecrated to Isis, rose heliacally on the first day of Thoth, the first month of the Egyptian fixed year, the 20th of July of our reckoning. During this great embolismic period, the first day of the Egyptian year, from the omission of the intercalation of a quarter of a day in each year, receded through every day of the year till it arrived at the point whence it originally started, and again coincided with the Heliacal rising of the Dog-star. One of these Sothiac periods came to a conclusion in historic times, expiring in A.D. 138-9. Reckoning backwards fourteen hundred and sixty years we come to 1322 B.C. A passage in the writings of the Alexandrian astronomer and mathematician Theon, published by Larcher in his notes to Herodotus, implies that this cycle had one of its beginnings, if not its institution, in the reign of a certain king Menophres. As there is no king in

the list whose name exactly answers to this, Champollion Figeac conjectured that the king intended was the Ammenephthis, or Amenophis, who stands third in the list of the nineteenth dynasty. (See Kenrick's "Ancient Egypt," and Cory's "Ancient Fragments," from whom the foregoing statements are copied almost *verbatim*.)

Let us now apply these remarks to the subject before us.

From . . .	1491 years
	deduct 1322
	<hr/>
there remain	169

Now according to Eusebius

	YEARS
Sethos (the successor of Amenophis) reigned . .	55
Rampses . . . . .	66
Ammenephthis, in whose reign the Sothiac period fell . . . . .	40
	<hr/>
	161
Hycsos interregnum after the Exode, during the absence of Sethos in Ethiopia . . . . .	13
	<hr/>
	174

The Sothiac period would then fall five years before the death of Ammenephthis. And if, according to the list given by Gliddon, we suppose Remerri, whoever he may have been, to have swayed the sceptre for two years and five months before the Hycsos invaded and subdued the empire, the chronological harmony will not be interrupted.



It may fairly be questioned, whether the ignorance displayed by Josephus in confounding the Hycsos with the Jews were assumed, or the expression of a sincere and genuine conviction. With some qualification, we may probably only do him justice by adopting the latter supposition. The points of resemblance between the Israelites and shepherd kings were so numerous and so striking, that how well soever the distinction may have been appreciated at their Eisode, the Exode would contribute to throw over both the same veil of traditional confusion. Both, subsequently to this period, presenting such embarrassing obstacles to the flights of Egyptian historical exaggeration, would be mentioned with reserve in the chronicles of the empire; the episode, more especially, of the sojourn of Israel in the kingdom of the Sun Serpent, would be a topic requiring such cautious and delicate treatment as to ensure as far as possible its early consignment to a convenient oblivion. Ere Josephus wrote, moreover, the lapse of more than a thousand years had so enveloped these momentous and heart-stirring events in the mists and shadows of antiquity, that, but for the inspired records of his own nation, they had been for ever buried under the pseudo-historical misrepresentations of an opposed and bigoted people.

Bearing in mind that Hycsos and Israelite both probably derived their origin from the same region, alike entered Egypt by the way of the desert; that both by occupation were shepherds, and, although



differing from each other in religious tenets, yet were equally opposed to the idolatrous system of the land of Ham; that both obtained a supremacy in Egypt, and were held in utter abhorrence by its inhabitants; that both immediately prior to their Exode occupied the land of Goshen, and ere quitting the kingdom involved it in incalculable misery; that each respectively settled in Palestine, and eventually became dwellers in Jerusalem,—bearing in mind, I say, these manifold points of coincidence, we may readily imagine that in succeeding ages the Egyptians could scarcely continue to draw an adequate line of demarcation between the two, and Josephus himself may be excused for inadvertently identifying them, as, although his predilections were in this instance enlisted on the side of error, he would, less from design than from misapprehension, be led to perpetuate a delusion, from which the arduous investigations of these later days have barely sufficed to emancipate us. With regard to the misconception as it obtained in the Egyptian mind, the case may be yet more strongly stated. When at the time of the Exode, “Egypt had been destroyed,” it is probable that the nation—for then they knew not Joseph—was really impressed with the belief that the Israelites were Hycsos, who under a false semblance had a second time effected a settlement in the country; and if tempted by the unprotected state of Egypt, consequent on the overthrow of her armies in the Red Sea, the Hycsos, as has been supposed, invaded the land

whilst the Israelites were wandering in the wilderness of Sinai, and held possession of it during the time the young Ramesses was being educated in Ethiopia, the popular impression would probably be, that those Israelites who quitted Egypt at the Exode, and the Hycsos who thereupon invaded it afresh, were to be identified; and hence the subsequent charge against the Israelites of atrocities, which were in reality perpetrated under the misrule of the Hycsos.

It is a favourite opinion with the majority of Egyptologists at the present day, that Joseph entered Egypt under the dynasty of the shepherd kings. To that opinion I cannot subscribe. Not only the testimony of Manetho, but the collateral evidence of Sacred Writ is, to my mind, so strongly in favour of the contrary supposition, that a far larger amount of evidence than has hitherto been deduced from the uncertainties of Egyptian chronology, is requisite to overthrow it.

Mr. Nolan, whose learned and interesting work on this intricate subject commands attention where it does not induce assent, contending that Joseph's captivity took place in the days of the Hycsos king Aphophis, remarks, "It might be naturally concluded, had it not been attested by the chronologists, that Joseph was indebted to a prince of that race for his promotion in a country where foreigners were viewed with contempt and intolerance." There are scarcely sufficient grounds for this presumption, for the peculiar circumstances under

which Joseph became known at the Egyptian court, necessarily secured his promotion there. His divinely inspired prediction was the primary cause of his exaltation, and the steady and miraculous fulfilment of that prediction, ensured the permanency of the favour he had obtained in the sight of the Egyptians. The enthusiasm which he excited in the land of Ham is thus accounted for without reference to prior predilections. His interpretation of Pharaoh's dream saved Egypt and the known world from the horrors of a famine.

In seeking for light on this contested point from the Sacred Records, the question immediately arises: How is it we are told that every shepherd was an abomination to the Egyptians, if the monarch before whom Joseph stood was himself of Hycsos lineage, and his surrounding hosts of shepherd race? It may be argued, that native Egyptians were probably present at the Hycsos court, and doubtless it was part of a wise and enlightened policy to conciliate their national prejudices and predilections. We may fairly reply: if so strong a feeling against the shepherd race existed among the native Egyptians, they would not voluntarily have formed a part of the Hycsos court, and if present by compulsion, the shepherd kings, from what we know of the character of their administration in Egypt, would be little disposed to respect a feeling so adverse to their interests.

Moreover, is this view consistent with the Mosaic

history of the dearth in Egypt? That history assumes the fact that Egypt at this time had become one united kingdom. The preparations made during the seven plenteous years, imply the authority of the Pharaoh to have been supreme over the whole land. The expressions in Holy Writ are "the land of Egypt," "ALL the land of Egypt<sup>1</sup>." Joseph says to his brethren, "God hath made me a father to Pharaoh, and a ruler throughout ALL the land of Egypt<sup>2</sup>;" and again, in chap. xlvii., where the purchase and subsequent tything of the land presupposes the integrity of the empire. Unquestionably, whichever dynasty occupied the throne at the commencement of the famine, it must have been more firmly established by the supervision of so fearful a calamity. The crown must have been confirmed to him who alone possessed food for the perishing multitude. The Theban dynasty, which is supposed to have been struggling for the recovery of its lost inheritance during the latter years of the Hycsos rule<sup>3</sup>, might, under this terrible visitation, have been utterly exterminated. By the continuance of the famine, moreover, all the coffers of Egypt and of the surrounding countries were emptied into the treasury of Pharaoh. When money was exhausted, all the cattle of Egypt is said to have passed into the hands of the monarch,

<sup>1</sup> Gen. xli. 29. 33. 41.

<sup>2</sup> Gen. xlv. 8.

<sup>3</sup> See Manetho.



and when these had also become the royal property, and bread still failed, the persons of the Egyptians, and all the land of Egypt, became the possession of the king<sup>4</sup>. Whatever dynasty bore sway at that period must have been the golden dynasty of Egypt; and this is generally allowed to have been, not that of the shepherds, but that in which the families of the Thothmes and Ramesses bore so prominent a part.

I have said that not only the land, but the persons of the Egyptians, became the property of the crown. "Wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh." The arrangement made by Joseph, in consequence of this compact, is very remarkable. "As for the people, he removed them to cities from one end of the *borders* of Egypt, even to the other end thereof." Let us test the arguments on either side by the record of this circumstance in sacred history. Under Hycsos rule, what would have been the results of such a measure? Evidently, to have removed the adherents and supporters of the crown to a distant part of the country, and to have filled the precincts of the court with its deadliest enemies. But supposing such a transfer of the people to have been effected under the eighteenth dynasty, after the expulsion of the shepherds, the consequence would have been, that those who had lived more

<sup>4</sup> Gen. xlvii. 20. 23.



especially under Hycsos sway, and between whom and their ancient rulers aught of kindness might perchance have existed, would be transported to a part of Egypt, where they would be prevented by an intervening people from conspiring against the new government. Or had, as is more probable, the yoke of the Hycsos been so heavy, that the inhabitants of Lower Egypt still regarded with terror and aversion those who were now driven beyond the borders of their land, they would by this allotment be removed from a situation where in case of fresh invasion their hearts would melt from fear, while that Theban race, which had ever been hostile to Hycsos rule, and which under Amosis had been instrumental in expelling them from the country, would be placed as guards upon the frontiers. In the one case, the conduct of Joseph is inexplicable, while in the other, it bears evidence of the soundest judgment and policy.

Farther: had Joseph been brought into Egypt during the Hycsos domination, when in after days the Theban dynasty rose up under Mispfragmuthis and Amosis and expelled the usurpers, would not the Israelites have united with those shepherd kings, at whose hands they had received so many evidences of good will, to crush the assailing foe? Did they act thus? If not, even a Pharaoh would scarcely have reduced them to a state of bondage. If they did, the recollection of benefits formerly conferred by Joseph on his opponents need not be

adduced to justify the policy of the victorious monarch in condemning them to the most abject possible condition.

It will, I think, be conceded, that not only the statement of Manetho, but the inspired account of the history of Joseph, presents strong objections to the theory that he entered Egypt during the period of the shepherd dynasty.

But if we refer the arrival of Joseph in Egypt to the earlier part of the eighteenth dynasty, every portion of sacred and profane history seems to fall into harmony. The vast riches accumulated during the period of the famine at once account for all the magnificence of this most wonderful dynasty, for all the costliness of those stupendous monuments, which for so many ages have defied the ravages of time; Egypt must then have been as Jerusalem in the days of Solomon.

The universal detestation of any people exercising the calling of shepherds, which obtained in Egypt in Joseph's time, is at once accounted for. It was the effect of Hycsos misrule and tyranny. The extent to which this feeling was carried is thus graphically set forth by Niebuhr, "The indescribable hatred of the Egyptians against the Hycsos is frequently manifested in the monuments. A red Egyptian has before him a yellow Asiatic in chains and stamps upon him. The hatred went so far, that among the numberless Egyptian antiquities we also find a quantity of painted papyrus sandals, in the

interior of which a Hycsos is represented, so that the Egyptian, in putting his foot into the sandal, put it upon his enemy. And these were common shoes, every Egyptian thus indulging in his hatred <sup>5</sup>."

The uninhabited state of the land of Goshen is at once accounted for. Goshen so admirably adapted for cattle had been the last stronghold of the Hycsos tribes. Upon their expulsion the aversion of the native Egyptians from their former rulers caused them to leave the land untenanted, if a fear of the possibility of their return had not also its share in conducing to this singular desertion of this most fertile portion of Egyptian soil. The command, moreover, of Pharaoh to Joseph that he should, if he knew any men of activity among his brethren, make them rulers over his cattle, tends to prove, not only that the then servants of the king were not of shepherd extraction, but that their repugnance to pastoral occupations was yet so strong that Pharaoh had experienced a difficulty in finding among his own subjects men who would hazard the loss of caste by superintending the cattle of the king.

I will now quote an observation made by Mr. Nolan in reference to his own system. "As we are acquainted with the dates of the principal events in the lives of Joseph and Moses, if those of

<sup>5</sup> Lectures, vol. i. p. 43.

the sovereigns' reigns under whom they lived are accurately determined, when a comparison is instituted between them it cannot fail to exhibit coincidences by which the pagan chronology may be confirmed, or to reveal discrepancies by which it may be convicted of error<sup>6</sup>." However striking a portion of Mr. Nolan's theory may be, I cannot but think that this remark decidedly militates against it, the difficulties attaching to the hypothesis that Joseph entered Egypt during the period of the Hycsos rule being so serious, that the portions of sacred and profane history which are supposed to synchronise do, on the contrary, tend rather to repudiate each other.

Another reason, which induces me to dissent from Mr. Nolan's view that the Exodus took place at the close of the reign of the third Thothmes, is this: if he be correct in adopting Archbishop Ussher's system of chronology, the date of the death of Thothmes cannot be made to agree with what is known of the expiration of the celebrated Sothiac period.

I have already stated that Champollion supposes this celebrated canicular period to have had one of its beginnings during the reign of Ammenephthis, who stands third in the list of the nineteenth dynasty. Lepsius, on the contrary, while he is so fully satisfied that it commenced 1322 B.C. that he makes it the initial date of an inscription which he

<sup>6</sup> Page 402.



dedicated to the king of Prussia, and placed by the entrance of the Pyramid of Cheops, yet holds that the period had its beginning at the close of the life of Amenophis Menephtha, who stands last on the list of the monarchs of the eighteenth dynasty.

Granting Champollion to be right in his conclusion that Ammenephthis, the third king of the nineteenth dynasty, was the monarch in whose reign the Sothiac period closed, Ussher's date falls in the reign of Amenophis Menephtha. Supposing Lepsius correct in assuming Amenophis Menephtha to have witnessed the termination of this great Egyptian period, Ussher's date falls (whether we include the thirteen years of Hycsos usurpation or not) in the reign of Amenophis Memnon. Allowing then the Archbishop's system to be the true one, either view excludes a Thothmes, and compels us to accept *an* Amenophis as the king of the Exode.

And, indeed, but for certain opposing points, there are circumstances which might lead us to doubt whether Amenophis Memnon were not the monarch in question. One of these difficulties, that of placing the entrance of Joseph into Egypt during the dynasty of the shepherds, is removed, if the following statement of Lepsius be correct. Speaking of Memphis he says, "There lived Joseph, and ruled the land, under one of the mightiest and wisest Pharaohs of the *new empire*, after the expulsion of the Hycsos<sup>7</sup>." In this case, the

<sup>7</sup> Letters, pp. 20. 27.



picture of the brickmaking would have its weight, though too much stress has probably been laid upon it, those only who have visited the spot being competent to decide whether the faces be undeniably Jewish; and much of Mr. Nolan's reasoning<sup>s</sup>, and particularly his assertion that Amenset is specially described on the monuments as Pharaoh's daughter, will tell with great force; nay, there are other points from which the theory I have to offer might receive curious illustration. I will not, however, attempt to strengthen a position which ignores what Manetho has stated as a fact. He asserts that Amenophis the father of Sethos, was the monarch of the Exode, and to his dictum, in the absence of sufficient opposing testimony, I am content to bow.

I conclude, then, that the celebrated eighteenth dynasty witnessed the advancement, and subsequent bondage of the children of Israel in the land of Ham, and ultimately their triumphant departure. I believe that its great splendour and vast prosperity were connected with the hospitable reception given by one of its monarchs to the Israelitish nation during the famine. I hold that the signal and awful close of so much magnificence is to be referred to the cruel slavery afterwards imposed upon the chosen people of God.

<sup>s</sup> See p. 425, &c.

TABLE OF MANETHO'S LISTS OF THE EIGHTEENTH AND NINETEENTH DYNASTIES.  
From R. S. POOLE'S "Horæ Egyptiacæ."

Dyn.	No.	JOSEPHUS.	Yrs.	M.	No.	AFRICANUS.	Yrs.	No.	EUSEBIUS.	Gr.	Years Arm.
18	1	Tethmôsis	25	4	1	Amôs	13	1	Amôs	25	25
"	2	Chebrôn	13		2	Chebrôs	24	2	Chebrôn	13	13
"	3	Amenôphis	20	7	3	Amenôphthis	22	3	Amenôphis	21	21
"	4	Amessês	21	9	4	Aensis	13	4			
"	5	Méphrês	12	9	5	Misaphris	26	5	Miphrés	12	12
"	6	Mephramuthôsis	25	10	6	Misphragmuthôsis	9	6	Misphragmuthôsis	26	26
"	7	Thmôsis	9	8	7	Tuthmôsis	31	7	Tuthmôsis	9	9
"	8	Amenôphis	30	10	8	Amenôphhis	37	8	Amenôphis	31	31
"	9	Ôros	36	5	9	Ôros	32	9	Ôros	{ 36 38	{ 28 16
"	10	Akenchrês	12	1	10	Acherrês	6	10	Achenchersês	{ 12 16	{ 8 15
"	11	Rathôsis	9		11	Rathôs	12	11	Acherrês	5	5
"	12	Akenchêrês	12	3	12	Chebrês	19	12	Cherrês	68	68
"	13	Akencherês	12	3	13	Acherrês	51	13	Amenôphis	40	40
"	14	Arnais	4	1	14	Arnessês	61	14	Sethôs	55	55
"	15	Ramessês	1	4	15	Ramessês	20	15	Rampsês	66	66
"	16	Arnessês Miammû	66	2			60	16	Amenephthis	40	40
"	17	Amenôphis	19	6	16	Amenôphath	5	17	Amenemês	26	26
"	1	Sethôsis-Ramessês	59		1	Sethôs	7	1	Thuôris	7	7
"	2	Rampsês	66		2	Rapsakês		2			
"					3	Amenephthês		3			
"					4	Ramessês		4			
"					5	Amenemennês		5			
"					6	Thuôris		6			

## THE EIGHTEENTH DYNASTY ACCORDING TO GLIDDON.

Number of the Kings whose names exist on the Monuments.	Order of the Kings in their respective Dynasties.	Names of the Kings according to the original Monuments.	Names of the Kings according to Ancient Writers.	Years reigned by each King.	Years before Christ.
1	2	3	4	5	B.C.
12	I.	AMUNOPH I.	Amosis, Thetmosis.	Yrs. M. 26 4	1822
13	II.	THOTHMES I.	Chebron.	13	1796
14	III.	THOTHMES II.	Amenophis.	20	1783
15	IV.	AMENSE, queen,	Amenses.		
16		THOTHMES III.	} successive husbands of queen	21	1762
17		AMENEMHE IV.			
18	V.	THOTHMES IV.	AMENSE.		
19	VI.	AMUNOPH II.	Mephres, Moeris	12	1740
20	VII.	THOTHMES V.	Mephrauthmosis.	25	1727
21	VIII.	AMUNOPH III.	Tmosis.	9	1702
22	IX.	Hôr,	Amenophis, Memnon.	30	1692
23	X.	TMAUHOT, queen,	Horus.	36	1661
24	XI.	RAMSES I.	Achenkeres.	12	1625
25	XII.	MENEPHTHA I.	Rathotis, Athoris.	9	1613
26	XIII.	RAMSES II.	two Akencheres.	24	1604
27	XIV.	RAMSES III.	Armais, Armeses.	14	1579
28	XV.	MENEPHTHA II.	{ Ramses, Sesostris, Sesoosis, Osymandias.	66	1565
29	XVI.	MENEPHTHA III.		3	1499
30		Siphthal and Taosra.	Armesis, Miammun.		
31	XVII.	REMERRI, Uerri.	Amenophis	19	1496
			. . . . .	2	1476
				5	

The entire Dynasty reigned—years 348.

## CHAPTER VII.

## ISRAEL IN EGYPT.

WE may now go down with Jacob into Egypt, that land which the children of Israel entered as honoured and welcome guests; dwelt in for a time as oppressed and abject slaves; and finally left as triumphant heaven-led conquerors.

We will first review the circumstances under which the chosen people of God took up their abode in the land of Ham. Egypt, emancipated from the thralldom of Hycsos tyranny, had become an united kingdom under the rule of the mighty monarchs of the eighteenth Dynasty. One of these magnificent potentates had dreamed dreams of which none of the magicians nor wise men could tell the interpretation. All the learning of Egypt was assembled, the wisdom of the priests of the Solar Serpent appealed to, but in vain; the vision was a sealed mystery, which none could penetrate. Then was it the chief butler of the king bethought him of a poor Hebrew bondman whose captivity he

had shared in bygone times when under the displeasure of Pharaoh. The butler, he too had dreamed a dream in his prison-house, of which his young companion in affliction had supplied the interpretation; and that interpretation had been verified to the letter. The circumstance having been stated to the king, "Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he came in unto Pharaoh." Strange meeting! between that dread incarnation of the Sun Serpent, surrounded by all the magnificence, the power, the learning of his idolatrous court, and that poor careworn captive, the severely-tried servant of the Lord God of Israel. "And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it." How admirable the answer to this address; how jealous was Joseph lest a power should be ascribed to himself, which he knew to be the peculiar attribute of the most High. "Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." The monarch's visions are then propounded, and the same desire to give all the glory to God is still evinced. "Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do." Again, "What God is about to do he sheweth unto Pharaoh." And again, "The thing is established by God, and God will shortly



bring it to pass<sup>1</sup>." That the monarch fully appreciated the force of this reiterated statement of the inspired interpreter, is evident from his subsequent remark. In reference to the advice of Joseph, "Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt," &c., Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the *Spirit of God* is?" I quote in full the passage in which the immediate elevation of Joseph is narrated. "And Pharaoh said unto Joseph, Forasmuch as GOD hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had<sup>2</sup>; and they cried before him, Bow the knee:

<sup>1</sup> I cite these passages at the risk of being considered tedious, in order to show that the pre-eminent object of Joseph in this interview with Pharaoh was to give the glory to God—fitting index of the leading motive which would actuate him in his after career.

<sup>2</sup> "At festive processions," says Lepsius, "the chariot of the queen used to follow that of the king, and after it the chariots of the princes. Joseph was thus treated like the son of a

and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife, Asenath, the daughter of Poti-pherah, priest of On."

This elevation of Joseph to a rank so pre-eminent, was of even greater importance to his subsequent career than at first sight appears. For Pharaoh was, as I have elsewhere observed, priest, as well as king. "According to the result of modern investigations," says Hengstenberg, "the Pharaohs themselves at all times were invested with the highest sacerdotal dignity, and consequently possessed not an external authority merely, over the priesthood<sup>3</sup>." The government of Egypt was a theocracy, administered by priests who were in a manner hereditary princes; and to a position, at any rate, on an equality with that of the highest order of the hierarchy, Joseph appears to have been admitted.

With regard to the exaltation and marriage of Joseph, I will bring together, as briefly as possible, some observations of the author above referred to.

king."—Bohn's edit. p. 477. His taking precedence of the chariot of the queen, shows how fully he was established as second in the kingdom.

<sup>3</sup> Egypt and the Books of Moses, p. 34.

Joseph did not, by any means, marry the daughter of the high priest while a foreign shepherd, but after he had been fully naturalized by the king; had assumed an Egyptian dress,—a vesture of fine linen limited to the supreme hierarchy; had received Pharaoh's signet ring, equivalent to being intrusted with the charge of the administration,—public documents in the East being more frequently authenticated by the royal signet than by the sign manual—(thus king Ahasuerus conveyed to Haman, and afterwards to Mordecai, by his signet ring, the delegation of his power); had been invested with the chain of gold, which appears on the monuments as an invariable sign of rank,—the pictures of the kings and of the great being always adorned with them; and, finally, had taken an Egyptian name. When all these necessary formalities had been gone through, then, and not till then, did Pharaoh bestow upon him the daughter of the high priest of the country<sup>4</sup>. The honours, thus lavished upon the Jewish prophet, fully demonstrate how deeply Pharaoh was impressed with the conviction that he spake not of his own mind, but gave utterance to wisdom derived from the immediate inspiration of Omniscience. "Can we find such an one as this is," exclaims the astonished monarch, "a man in whom the Spirit of God is?"

But here the question immediately suggests it-

<sup>4</sup> See Hengstenberg.

self, to what great Being did Pharaoh allude when he spoke of the "Spirit of God?" If the view we have taken be correct, clearly he referred to *Amun-Kneph*, for, with the Egyptians, Amun-Kneph and the Spirit of God were identical. Pharaoh evidently intended to bestow upon Joseph the highest possible commendation, but his erroneous impressions concerning religious truth, caused him to express himself in a manner in direct opposition to this his intention. He believed the youthful prophet before him to be, like the magicians and wise men surrounding his throne, a votary of the Solar Serpent, the great spirit of disobedience; therein resembling the men of Lystra, who, in their amazement at the restoration of the man who had been a cripple from his mother's womb, lifted up their voices, saying, "The gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius." Analogous to that of the men of Lystra was the thought of Pharaoh, when he said of Joseph, "He hath the Spirit of God."

The name conferred upon Joseph, would appear to confirm this view of the subject. By some writers, it has been affirmed that Zaphnath-Paaneah signifies "the Revealer of secrets," by others "the Saviour of the age." Where opinions are so completely at variance, a conjecture may be permitted. Is it not probable that the name had some reference to the ideas of religion entertained by Pharaoh?



In order to ascertain the signification of Zaphnath, let us take Mr. Gliddon as our guide, and adopt the method which he informs us, is pursued by Egyptologers to unlock the meaning of Egyptian terms. "The language of the ancient Egyptians," he observes, "is the ancient Coptic, prior to the introduction of foreign engraftments. . . . In construction it is monosyllabic in all its primitive words. The polysyllabic words are compounded of one or more linguistical roots, and these are generally to be resolved into distinct monosyllables<sup>5</sup>." The Hebrew letter, tsadi, not having a place in the Coptic alphabet, Joseph's title, I imagine, would stand, in Egyptian nomenclature, Zaphnath, as rendered by our translators. Now Zaphnath appears to resolve itself into the following radicals: Z—Aph or Eph—On—Ath. Among the radicals at the commencement of Mr. Faber's dissertation on the Mysteries of the Cabiri, we find "Za, greatly," Gr. Ζα, and he furnishes an example of the use of this prefix in the word Zagræus, which he says is merely Ζ' Agræus, the great Agruerus or husbandman. Mr. Deane has thrown considerable light on the use of this particle, as indicative of greatness. He says, Thoth, the so-called reformer of Egyptian idolatry, "had taught the Egyptians to consider the *serpent* as a general emblem of divinity. The seventh letter of the Egyptian alphabet called *zeuta*, or life, was

<sup>5</sup> Page 19.



sacred to him, and *expressed by a serpent standing upon his tail*. Hence the name and form of the *corresponding letter in the GREEK alphabet*<sup>6</sup>. Hence too, we may infer its *power* when placed before a proper name. Zephon then will signify, probably, Z'—Eph—On, the Great Sun Serpent. With regard to the final radical Ath, on referring to Bryant's list of radicals, under the word *Ait*, of which *Ath* is shown to be a variation, we find the following remark. "Another title of *Ham*, or the Sun, was *Ait* and *Aith*; a term of which little notice has been taken, yet of great consequence in respect of etymology. It occurs continually in *Egyptian* names of places, as well as in the *composition* of those which belong to *deities* and *men*." "Ham, as the Sun, was styled *Ait*<sup>7</sup>, and *Egypt*, the land of *Ham*, had in consequence of it the name of *Ait*, rendered by the Greeks *Αἴτια*<sup>8</sup>."

It being customary with "the Egyptians, when they *consecrated* any thing to their *deity*, or made it a symbol of any supposed attribute, to call it by the name of that attribute or emanation<sup>9</sup>," it is sufficiently obvious why, on adopting the Jewish

<sup>6</sup> Worship of the Serpent, p. 122.

<sup>7</sup> Mr. Faber confirms the use of this radical, thus, "As, Ath, Ait, Es, Fire." Diss. on Cabiri.

<sup>8</sup> Bryant, vol. i. pp. 21, 22. For further remarks on this term the reader is referred to the pages of this learned author.

<sup>9</sup> Bryant, vol. i. p. 22.

captive into the royal Hamitic family (Pharaoh himself being considered the incarnation of the Solar Serpent), the monarch conferred upon him a name of which the term "Ath" constituted one of the elements. It was by this very word that he was naturalized a son of Egypt. The whole title, Z'—Eph—On—Ath, signifying the royal Hamitic Sun Serpent, it formed the appropriate title by which Pharaoh elevated Joseph to the rank of royalty, placing him above the princes of the blood, and making him second only to himself in the kingdom. In confirmation of the etymological analysis here pursued with reference to the term *Zaphnath*, I would observe that the title *Peteseeph*, assigned to Joseph by Chæremon, when etymologically treated, returns a similar result. "P," the prefix; "ait," a title of *Ham*; "es," fire, a name of the Sun; "eph," the Serpent. P'ait-es-eph, the Hamitic fiery or Solar Serpent<sup>1</sup>.

Although it is of the word *Zaphnath* that my



<sup>1</sup> Bearing in mind the name of the princess to whom Joseph was united, I would suggest the probability that the titles *Zaphnath* and *Asenath* are in one respect correlatives. For as the former signifies the Hamitic royal Solar Serpent, so *Asenath* is resolvable into "As," light or fire, one of the titles of the Sun; "Ain," a fountain; "Ath," *Ham*; *i. e.* the Hamitic solar fountain, a name peculiarly appropriate to the daughter of the priest or prince of On, *i. e.* the Sun. For the constant recurrence of the radical *Ain* in Mythology, I would refer the reader to the pages of the learned Bryant. See particularly vol. i. p. 62.

subject leads me principally to treat, I will nevertheless cast a cursory glance at the word Paaneah. "P" may be the Egyptian prefix, and "Anah" (ענה) in the *Hebrew* signifies to be *afflicted, depressed, humbled*, as does "Ani" (עני) *misery, affliction*. Whether there were any word in the Egyptian tongue corresponding with this Hebrew term, I have no means at hand of ascertaining<sup>2</sup>. Even should this not have been the case, it requires no great stretch of imagination to suppose the astonished Pharaoh to have put a question to the divinely inspired youth before him, somewhat similar to that addressed by Saul to David, "Who art thou, thou young man?" and to have received a touching response analogous to that implied in the word Anah. Alluding to his years of sufferings in a strange land, Joseph may have replied in his native tongue, "I am a humbled, depressed, afflicted one." Thus, would Paaneah refer to the late bondage and misery of Joseph, as did *Zaphnath* to his sudden exaltation; and, used anti-thetically, it may have been intended to commemorate the wondrous revolution effected in his position by the mandate of the grateful sovereign.

If we seek a Coptic word as the root of the term in question, the solution may be as follows:—Tattam gives "ⲁⲛⲁⲓ, ⲛⲓ pulchritudo (beauty), bene-

<sup>2</sup> On the close similarity of the Egyptian and Israelitish speech or language at that period, see Forster, *One Primeval Language*, vol. ii. p. 3.

facere (to do well), bonum esse (to be good),” and “ $\pi\alpha\lambda\lambda\iota\varsigma$ , pulchrum facere (to do what is seemly), placere (to please), bonum esse (to be good).” Now we read of Joseph, that he was “a goodly person, and well favoured,” and it is possible that the monarch, struck with the extreme beauty of the Hebrew shepherd, called him “the beautiful one,” and as the Coptic term seems to imply excellence as well as comeliness, the double signification may not have been lost sight of in the selection of this new title of honour<sup>3</sup>.

Again, Lepsius inquiring into the signification of this appellation, says, “It appears to me that the last portion can hardly be referred to any other word than the hieroglyphical   (anch), Coptic  $\omega\eta\epsilon$  (oneh),  $\alpha\eta\epsilon$  (aneh), with the article  $\pi\omega\eta\epsilon$ , the life.” Now instead of “ $\omega\eta\epsilon$  (oneh),  $\pi$  (p),  $\zeta\omega\eta$ , vita (life), vivere (to live), I would venture to propose  $\omega\eta\epsilon$  (oneh),  $\epsilon\mu\phi\alpha\upsilon\zeta\epsilon\iota\nu$ , ostendere (to show), patefacere (to make clear), and read  $\pi'\omega\eta\epsilon$ , the one who *opens records*, and then, rendering Zaphnath as I have suggested, the interpretation will stand thus:—‘The seer is an adopted child of the Royal Hamitic Solar Serpent.’ And this solution may be the more readily accepted, from the fact that the Coptic word  $\omega\eta\epsilon$ , “to make known,” finds a probable response in the Hebrew term  $\epsilon\eta\eta$ <sup>4</sup> (oneh),

<sup>3</sup> At this day, the custom in the East of conferring titles expressive of personal beauty is not infrequent.

<sup>4</sup> “ $\epsilon\eta$ ” is by many scholars systematically treated as an “O.”



to *announce*, to *declare an oracle* <sup>5</sup>. The recognition, moreover, of Joseph's oracular powers, would be a special reason for his admission into the family of Ham, esteemed by the Egyptians the Father of Oracles.

Once more. Lepsius combating the opinion that Israel entered Egypt during the period of the Hyksos sway, observes on Gen. xxxix. 1, "Here, as in all other passages where the Egyptian king is mentioned, he is called Pharaoh. This is an Egyptian designation and not a Semitic one, as we should have expected if the Semitic Hyksos had still ruled in Egypt." "They are called by Manetho *φοινικες* (Phoinikes) and *ποιμανες* (Poimanes), and from the most ancient times the north-eastern neighbours of the Egyptians were never other than Semitic nations <sup>6</sup>." פֶּעֶנַח (Phaneach) then may be thus understood: I adopt this *Semitic* Phœnician youth into the family of the Royal *Hamitic* Sun Serpent.

It may be objected, that the integrity of Joseph would have forbidden his acceptance of a title, in the first portion of which the leading features of idolatry were manifestly so deeply involved. The title may possibly have been conferred, as designating, primarily, the *royal* position to which Joseph had been elevated, the sacred terms being

<sup>5</sup> See Bagster's Hebrew Lexicon.

<sup>6</sup> Letters, &c., p. 476. Bohn's edition.



employed merely from the circumstance that in Egypt the monarchy and the priesthood were indissolubly united. But we will waive this conjecture, and assume the more probable hypothesis, that the title had quite as great reference to religious opinion as to rank and station. Joseph, acting under Divine guidance, may have judged, that the time for declaring his abhorrence of idolatry and his firm adherence to the worship of the God of his Fathers had not yet arrived.

And, in truth, this forbearance was best calculated to promote the great object which we may suppose Joseph to have had in view. That, by his interpretation of the dreams of Pharaoh, he obtained an immediate ascendancy over the monarch's mind cannot be doubted. The actual amount of that influence may not be determinable. But we appear to have sufficiently clear evidence in the existing state of the Egyptian monuments that a radical change did take place in the religious sentiments of a Pharaoh of that period—a change not confined to the monarch himself, but spread by force or other means throughout the kingdom. While the grosser features of the idolatry would become much modified among the people at large, the monarch himself may have abjured the national form of worship. The proofs, however, of the inspiration of Joseph being necessarily of a cumulative character, augmenting in intensity as the earth brought by handfuls, it would be desirable that his teaching should await the co-operation of such

irresistible evidence rather than that he should, at the moment of his exaltation, openly brand the religious belief of the whole nation as a doctrine of devils<sup>7</sup>. When God had made him “a *father* to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt,” then indeed we may feel assured that he exerted his influence, strengthened and increased by the uninterrupted fulfilment of his prophecy year by year, to an extent almost beyond the power of imagination to conceive, not merely for the advancement of the temporal prosperity of the empire, but for the introduction and establishment in his adopted country of the worship of the one true God. And having succeeded in opening the eyes of Pharaoh to the hideousness of the system of idolatry which prevailed in Egypt, we may conclude that the king himself, being converted, would unite with his inspired teacher in diffusing the knowledge of Jehovah throughout the length and breadth of the land.

In corroboration of this view we may adduce a very remarkable passage from the 105th Psalm. “The king sent and loosed him, even the ruler of the people, and let him go free. He made him

<sup>7</sup> In justification of Joseph’s not repudiating his new title, albeit connected apparently with idolatrous associations, it may be observed that Daniel, that faithful servant of the most High, under similar circumstances, did not disclaim the name of Belteshazzar, originating as it did in the title of the great idol of Babylon. (See Daniel iv. 8. 19; also ii. 26; v. 12, and x. 1.)

lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and TEACH *his senators* WISDOM." I cannot imagine that David refers here merely to prudence and discretion, to that political wisdom requisite for contending with those manifold difficulties which then beset the Egyptian empire. The inspired Psalmist, here as elsewhere, speaks probably of that "Wisdom which is from above." "The fear of the Lord, that is wisdom." We are, I think, justified in concluding, that such was the Wisdom which Joseph taught; such the Wisdom which Pharaoh embraced; and, deeply impressed with the conviction that "the Lord he is the God," he assumed such an attitude, as should ensure, to the extent of his power, that conviction being embraced by the hierarchy of Egypt, respected by the ministers of his kingdom, and spread among all people under his dominion.

With what gladness, with what respect, with what honour, would the whole population of Egypt welcome the venerable Jacob and his family to a land, which Joseph had rescued from all the horrors of a desolating famine! Thus we read, that when Joseph made himself known unto his brethren, "and the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come," "it pleased Pharaoh well and his servants." And when at the invitation of the king the aged patriarch came down into Egypt, the great veneration entertained for him by the monarch is mani-

fested in the fact, twice recorded, that "Jacob blessed Pharaoh." Now, "without all contradiction, the less is blessed of the better<sup>8</sup>." Yet in the present instance why better? Not because the shepherd of Israel was of a rank more elevated than the sovereign of Egypt; not, if Pharaoh retained his ancient faith, because he who professed to be an incarnation of the Deity was inferior to him who claimed merely to be heir to God's promises; but *better*, because having renounced "the doctrine of devils" and become a sincere believer in the God of Joseph, the monarch craved a blessing from him who was the beloved one of the Lord God of Israel. In this point of view, the fact of Jacob blessing Pharaoh obtains increased significance.

All the circumstances considered, we shall probably not be assuming too much in concluding that the sojourn of Israel in Egypt would have the effect, ostensibly at least, of establishing in that country, for a time, the knowledge and the worship of the true God.

It is probably to the period in which the religion of Joseph was in the ascendant, that we must refer the prototype of that very remarkable portion of the hieroglyphics, which Mr. Forster puts forth in the second part of his "One Primeval Language." In those singularly interesting and startling tablets of antiquity, we can scarcely doubt but that the

<sup>8</sup> Heb. vii. 7.



sculptor has depicted the event recorded in the 3rd chapter of Genesis. On casting our eye over the plate<sup>9</sup>, what do we find? the *tree* and the *fruit* are there; the *man*, the *woman*, and lastly the *serpent*; and the latter, not, as now, cleaving with belly to the ground, but erect, as though the sentence of God had not yet been passed upon him, and bearing on his head a pair of horns, and a disk, representing probably, not as Mr. Forster supposes, the forbidden fruit, but the sun,—another symbol of sovereign sway<sup>1</sup>.

Had not Mr. Forster supplied the accompanying inscription, the theory, suggested in this volume, might have led us to conjecture that the hieroglyphic under consideration was designed by the idolatrous Egyptians to indicate the serpent Deity, conferring on our first parents that knowledge of good and evil which they held to be the greatest boon that could be imparted by God to man. The deciphering of the inscriptions however, if correct, entirely precludes such an idea, for on examination of these, it is obvious that the tablet, or at all events its accompanying inscription, must have been designed not by an idolater, but by a believer in the truths of revelation. I conjecture therefore, that those remarkable memorials of the Fall of

<sup>9</sup> See Forster, *One Primeval Language*, plate 7, p. 184, et seq.

<sup>1</sup> The union of the horns and solar disk forms a head-dress of the goddess Isis. See, for instance, Kitto's *Cyclopædia of Biblical Literature*, vol. i. p. 256.



man were executed during a period, when the religion of the Jewish patriarchs had prevailed against the ancient idolatrous system of Egypt, and were intended to exemplify to those erst worshippers of the serpent, the true relation in which that arch-deceiver stood to the human race. And I am the more confirmed in this view from the consideration, that at the time when hieroglyphical carving attained its greatest perfection in Egypt, the record of the Fall must have become so utterly *corrupted*, not to say *lost*, under the superincumbent mass of fable, as to render the original truth *impossible* of recovery by a heathen priesthood, without some new guide to direct them in the way. Who that guide was can scarcely be doubted. We know of no other teacher at once so influential as to effect a religious revolution in the land, so likely to attempt it, and so eminently qualified for the task. A simple unadorned representation, such as that before us, of the first truths of revelation, amid the elaborated phantasies of a highly developed idolatry almost of necessity implies *reaction*; and if I mistake not, what I have advanced, will go far to prove that the great author of that reaction was the divinely enlightened Joseph.

To my apprehension, however, the conclusion at which Mr. Forster arrives with respect to the third and fourth pictures<sup>2</sup> referred to in his volume on Egypt is unsatisfactory.

<sup>2</sup> See Forster, pp. 205, 209.

1st. Whereas Nos. 1 and 2<sup>3</sup> are evidently natural delineations of the Temptation and Fall, Nos. 3 and 4 are as clearly mystic symbolisms. In any matter of Egyptian symbolism our first object should be to ascertain the precise idea attached by the Egyptians themselves to the particular symbol employed. Now, according to the Egyptian doctrine of the state after death, as given by Mr. Gliddon in his extracts from the Book of the Dead<sup>4</sup>, the figure of a bird with a human head could not be a symbol of man in the present stage of his existence. It was only after death, and when mummification had been completed, that the soul, in its resuscitated state, was imagined to assume such a form, and in it to undergo its trial, preparatory to receiving the award of truth and justice. If, therefore, the pictures 3 and 4 have reference to the Fall, the form, under which Adam is represented, shows that death had passed upon him, and exhibits him in the position of one being weighed in the balances.

2ndly. That the hieroglyph refers to a period *subsequent* to the Fall may be inferred from the fact that the *serpent tempter* is not there.

3rdly. The respective positions of the different personages are totally changed. The woman has ascended the tree, whence, in No. 4, she pours down upon the man under judgment a triple stream, which he eagerly extends his hands to receive for

<sup>3</sup> See Forster, pp. 184. 200.

<sup>4</sup> Egyptian Archæology, p. 19.

the purpose of drinking or ablution. Quære. Is that tree the Tree of life? Is the woman who brought in the transgression represented as administering the remedy? The book of Genesis, which records the history of the Fall, obscurely foretells the restoration, and points to woman as the medium of restoration. The man, over whom judgment is impending, gladly avails himself of the stream poured by the woman on his head, a stream, which, if it symbolize the cleansing power of the expected Redeemer, would be effectual to wash away his sin.

If this view be correct, the difference between Nos. 1, 2 and 3, 4 is at once accounted for,—the two first being natural delineations, the two last, mystic adumbrations. The Fall was an accomplished fact, and would therefore admit of being historically represented. The restoration was a mystery which lay hidden in the depths of futurity, and could therefore be but symbolically adumbrated. Egyptiacally viewed, then, the form under which the man is depicted appears to set aside Mr. Forster's theory, and forbids us to regard the four pictures as representations, whether natural or symbolical, of one and the same event. I would therefore ask, if Nos. 3, 4, have any reference to the preceding pictures, are they not correlatives—the two first delineating the history of the Fall, the two last shadowing forth the hoped-for restoration?

Speaking of the inscriptions which accompany

these pictorial representations, Nos. 3 and 4, Mr. Forster remarks on "the stern abruptness of their transition," and "the stenographic obscurity of their style." Remembering then that the compound figure, half man, half bird (if Egyptiacally interpreted) indicates *the state after death*, I would venture to suggest that, supposing them to be, in a general way, correctly rendered, they partake probably more or less of a retrospective character.

To return to the subject more immediately before us; Israel was not to remain always an honoured guest in the land of Ham, but was doomed also to taste the horrors of Egyptian bondage. "And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. But the more they afflicted them, the more they



multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour<sup>5</sup>."

An argument has been based on the expression "a king who knew not Joseph," to prove that the monarch here spoken of must have been of *foreign* extraction. Mr. Faber and others have conjectured another invasion of the Hycsos tribes. Mr. Nolan, on the contrary, supposes that Amosis, the king who expelled the Hycsos Dynasty, is here alluded to. The argument on examination is not found to be so cogent as at first sight appears. It rests on an assumption that the ignorance of the monarch was involuntary. The expression "there arose a new king that knew not Joseph," is identical with that employed, 1 Sam. ii. 12, where it is said of the sons of Eli, "they knew not the Lord;" the verb used in the original being the same in both instances. Now the ignorance of Hophni and Phinehas was not involuntary, but wilful. It was not that having no opportunity they *could not*, but that with full opportunity they *would not* know. And such was, probably, the case with the Pharaoh here referred to; like the sons of Eli he knew, but

<sup>5</sup> Exod. i. 6-14.



refused to acknowledge; in other words, he *ignored* Joseph, and that great reform which he in the plenitude of his power had effected. The religious opinions and associations of Egypt furnish an adequate solution to the words, and therefore, although we are not precluded from, neither are we driven to, the supposition of the establishment of a foreign dynasty in order to account for a fancied involuntary ignorance concerning Joseph, on the part of the king.

We shall more fully appreciate the extent of the reaction which followed the death of Joseph, if we call to mind, that all which this great Israelitish reformer had effected was in direct opposition, not only to the tenets of Egyptian theology, but also to the fundamental principles of Egyptian polity, one of the most important elements of which was, as we have seen, that the king, on his assumption of the regal dignity, became the representative and incarnation of the Deity. Mr. Layard's observations on the Despots of Nineveh are in a measure applicable to the sovereigns of Egypt. "The monuments of Nineveh, as far as they go, corroborate all extant history in describing the monarch as a thorough Eastern despot. Unchecked by popular opinion, and having complete power over the lives and property of his subjects; rather adored as a god than feared as a man, and yet himself claiming that authority and general obedience in virtue of his reverence for the national deities and national re-

ligion." The policy was sound, for the more he promoted and inculcated the worship of the Deity, the more would he himself as the divine incarnation be venerated and exalted. But, according to the Jewish theory, the whole of this vainglorious assumption was reversed. The Pharaoh was no longer "a mortal god<sup>6</sup>," arrogating to himself the irresponsibility of the Deity, enforcing his rule by the prescriptive claims of Omnipotence. The peculiar presence and favour of Jehovah were the heritage, not of the people of Egypt but of Israel; the latter being the depositaries of God's oracles, and the chosen heirs of his promises. What a death-blow to Egyptian arrogance! No marvel then if, when time had obliterated the memory of the mighty deliverance accomplished by Joseph, the haughty spirit of the Pharaohs rejected his doctrines, and reasserted the ancient prerogative of the Egyptian crown. Israel succumbed, while Satan regained his lost position, and the serpent once more stood erect. Pharaoh again stood forth the proud representative and incarnation of Amun-Kneph, and reduced to a condition of abject slavery that race of whom Christ should come, God *manifest in the flesh*. The swept and garnished house again became the abode of the infernal spirit, and Egypt sank back into her more than midnight darkness.

That the children of Israel were wholly guiltless

<sup>6</sup> Dr. Eadie.

of participation in bringing about this lamentable reaction we cannot suppose; Holy Scripture too definitely asserts the contrary<sup>7</sup>. The exact phase which Jewish idolatry assumed in Egypt we know not; whether among other abominations the Israelites and Egyptians emulated each other in worshipping the bones of the deceased benefactor of their ancestors, as Noah was worshipped after his death, and hosts of the spiritual Israel in later days have been after theirs, we have no means of ascertaining. Enough is however recorded to justify the assertion that the salt of the earth had lost its savour, the light shining in a dark place had been darkened, and the leaders of the blind themselves been bereft of vision. The Holy Spirit has branded them with the stigma of idolatry; and probably the dynasty of the king who knew not Joseph, may have been the sword of the Lord to chastise his people for their transgressions, ere the Spoiler was himself spoiled, and the wilful king, who, more daring than any of his predecessors since the ascendancy of Joseph, presumed to arrogate to himself the blasphemous title Amenophis, was smitten by the hand of Omnipotence, and overwhelmed in the mighty waters.

<sup>7</sup> Ezek. xx. 7, 8. Lev. xvii. 7. Josh. xxiv. 14.

## CHAPTER VIII.

## THE CATAclysm.

THE utter antagonism manifest in the religious systems of Israel and Egypt, when placed in juxtaposition, not only exhibits in stronger light the nature of the conflict in which Moses engaged with Pharaoh, but also serves to illustrate various other circumstances of his eventful life.

It is to be presumed that Moses was fully instructed in the peculiar tenets of either system; in those of Israel by the *faithful* mother who had been hired to nurse him,—for Jochebed is included by St. Paul<sup>1</sup> in the number of those faithful ones, who had respect unto the recompence of reward; in those of Egypt, at the command of Pharaoh's daughter, to whom for a season he became a son. But for the paramount authority and influence of this princess, the mysteries of the priesthood of Egypt, and all the esoteric learning of its wise men, would have been to him as a sealed book. Under

<sup>1</sup> Heb. xi. 23.

her auspices, however, he became "learned in all the wisdom of the Egyptians."

Wisdom in Joseph's time, and in that of Moses, were rivalisms. At the former period, a converted monarch had enjoined his colleague in the kingdom to teach his senators that wisdom which is from above; at the latter, a royal idolater had sought to banish true wisdom from his dominions, and to substitute in its place, that which is "earthly, sensual, devilish." "Wisdom," says Calmet, "sometimes signifies understanding, or the knowledge of things supernatural and divine." And again, "Wisdom is sometimes taken in Scripture to denote the talents of magicians, enchanter, fortune-tellers, soothsayers, &c." We may conclude that each of these was, by his respective teachers, unfolded to the view of the future lawgiver, and between the two it was requisite that he should make his election.

It has been conjectured that, at the time Moses came to man's estate, the daughter of Pharaoh was a queen regnant, and that, being childless, she designed him for her successor in the kingdom<sup>2</sup>. The position, in the eighteenth Dynasty, occupied by the monarch whom I have felt compelled to regard as the Pharaoh of the Exode, induces me on this point to prefer a somewhat modified theory. For, on reference to the dates of the reigns of

<sup>2</sup> See Nolan's Chronology of Egypt.



Amenophis, and his predecessor Ramesses, or Ar-messes Miamum, it will appear that Moses being fourscore years old at the time of his mission to Pharaoh, must have been born about the sixth year of the reign of the father of Amenophis. Probably then, it was the intention of the daughter of Pharaoh, supposing her to be without offspring, that the son of her adoption should, according to Egyptian custom, become the colleague of her father, and, after his death, succeed him on the throne.

Either view reflects considerable light on the words of St. Paul: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." We can well imagine the struggle between principle and ambition, called on the one hand to avow his parentage, to endure suffering with his oppressed countrymen, and to cleave to the God of his fathers; required on the other hand to ignore his people, to become a son of Egypt, to ascend the throne of the most magnificent kingdom of the known world, to renounce Jehovah, to acknowledge Amun-Kneph, to become a priest of Isis, the great champion of her faith, to bear on his brow the Basilisc as the source and badge of his power, and be hailed an incarnate God.

Faith triumphed: he rose superior to the trial; refusing to become the adopted heir of the kingdom, he preferred the reproach of Christ to the countless riches of Egypt, the remote prospect of an incorruptible crown, to the costly jewels of that which was corruptible. Boldly proclaiming his parentage, he beheld, possibly, another raised to the elevated station for which he had been destined, and withdrawing from the Egyptian court, incurred at once its suspicion and displeasure. Such apparently was the severe test to which God subjected his chosen servant, ere He appointed him the avowed instrument of his power, the acknowledged oracle of his will. Fitting type of Him, who, when similarly tempted by Satan with "all the kingdoms of the world and the glory of them," if only he would fall down and worship him, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Of the life of Moses, during his forty years' sojourn with Jethro, we possess but scanty notices; of the sufferings endured by his countrymen in the interim, our information is somewhat fuller. "It came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage<sup>3</sup>."

One circumstance connected with the call of

<sup>3</sup> Exod. ii. 23.

Moses to undertake the office of champion and leader of the children of Israel, is very peculiar, and merits our especial consideration. When Moses, hesitating to obey the voice of the Almighty, said, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee," "The Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand<sup>4</sup>." How apposite the sign to the circumstances under which it was given. In the person of the king, who now swayed the sceptre of Egypt, the ancient theory of the Egyptian monarchy was rehabilitated in its original significance and power. On ascending the throne, he had impiously assumed the title of Amenophis, (*i. e.* Ham the Sun Serpent, or, as Mr. Birch renders it, "The elevation of the serpent,") that name of blasphemy which, since the revolution effected by Joseph, had ceased to appear in the nomenclature of the Egyptian sovereigns. To the court of this wilful king Moses is commanded to proceed, and demand in the name of the Almighty, permission for the children of Israel to go into the wilderness, and sacrifice to the Lord

<sup>4</sup> Exod. iv. 1—4.

their God. The ambassador, fully conscious of the difficulty and danger attendant on the mission entrusted to him, notwithstanding the promised assistance and protection of his Divine Master, shrinks from encountering the dread incarnation of the mighty Sun Serpent. God vouchsafes to instruct him through the medium of symbolism, and works a special miracle to rebuke his unbelieving fears. His pastoral staff is transformed into a Sun Serpent, and when he flees from before it God bids him take it by the tail. He obeys,—thus exercising faith in the midst of weakness—and it becomes again a rod in his grasp. The inference is obvious; Amun-Kneph is impotent in presence of Jehovah, and his subtle representative upon earth, becomes but as a shepherd's crook in the hand of the divinely-appointed servant of God who should guide his chosen people to the promised pastures <sup>5</sup>.

<sup>5</sup> It may be objected that Nachash (serpent) is not identical with Tsephang (basilisc), and that, consequently, in assuming this position, I exceed the warrant of Holy Scripture. Yet, it is remarkable, that the serpent which is here called Nachash is, when the miracle is repeated by Moses before Pharaoh, denominated Tanin (dragon). But in Ezek. xxix. 3, Tanin is used of Pharaoh himself, the monarch being so styled, probably, from the circumstance that any person or thing dedicated to a god, took the name proper to the god himself. Nachash, therefore, which, says Bp. Patrick, "comprehends all sorts of serpents," *i. e.* is a *generic* term, may, as well as Tanin, be used to indicate the badge of the Pharaoh, viz. the basilisc, the Royal Serpent of Egypt! [On



Oh! deep indignity to the incarnation of the spirit of evil! Moses holds him a prisoner in his grasp. "Dost thou play with him as with a bird<sup>6</sup>?" Well saith the Almighty to his messenger, "See I have made thee a *god* before Pharaoh<sup>7</sup>."

On one title appertaining to the Royal Serpent of Egypt I have not touched. It was "designated by the peculiar name, Thermuthis, i. e. *deadly*<sup>8</sup>." It will be convenient to refer to it here, in connexion with a very striking observation of Mr.

On reference to the passage in Ezekiel already alluded to, it will be observed that Tanin there rendered *dragon*, seems rather to signify the *crocodile*. But the crocodile, as well as the basilisc, has been regarded as a symbol of the Pharaoh, that monarch being the supposed guardian alike of the Nile and of the land of Ham.

<sup>6</sup> Job xli. 5.

<sup>7</sup> Since writing the above, I have met with the following note in Kitto's Cyclopædia of Biblical Literature under the article "Adder." "Nachash was intensely the serpent of serpents with the Hebrews; and when figured with the crowns or caps of Upper and Lower Egypt, was the crowned serpent and Basilisc. It is evident that Nach-ash led authors, and Pliny among the number, to affix the term aspis to the haje, which, however, he did not recognise as the sacred serpent of Egypt. The true asp is a small viper, notwithstanding the opinion of Mr. Geoffroy to the contrary." If the first statement in this extract be correct, there can be no doubt that Moses held indeed in his grasp the Royal Sacred Serpent of Egypt, that deadly reptile whose prototype was man's erst victor in paradise.

<sup>8</sup> Deane, p. 123. See also Bryant, vol. ii. p. 200.



Nolan on the period of time over which the ten plagues extended. Speaking of the month Pharmuthi, he says, "We learn from Josephus, who had access to many sources of information which are inaccessible to us, that the month Pharmuthi acquired its name 'deadly' as having been that in which the plagues were inflicted on Egypt<sup>9</sup>. The tradition," he continues, "is corroborated by the significancy of the name in Coptic, as evidently composed of the article Φ (Ph), the verb *ar* (ar), for *iri* (iri), 'to make,' and the noun *μout* (mout), 'death,' thus signifying 'making death' or 'deadly.'" He then enters into a calculation whereby to test the truth of this tradition, and constructs a table to show, "that the whole of the visitations of the Egyptians are limited to that month (Pharmuthi), the earliest falling on the first day, and the latest on the last, while, consequently, the epithet 'deadly' or 'death-doing,' as applied to it, is fully confirmed; the tradition respecting the manner in which it was acquired is verified to a degree that almost surpasses credibility<sup>10</sup>."

It cannot fail to strike the reader that the title of the Royal Serpent, Thermuthis, and the name of the month, Pharmuthi, are both rendered into English by the word "*deadly*;" and on examina-

<sup>9</sup> Joseph Antiq. lib. ii. p. 64—69.

<sup>10</sup> Egyptian Chronology, p. 443.

tion, we find both these terms capable of a similar derivation. Viewed as a prefix, "Th'," is equivalent to "Ph'," and thus Bunsen treats them as convertible terms, *e. g.* Th'Ampthes, Ph'Amenophis. "Er" and "Ar" appear alike derivable from *ἰρι* (*iri*) 'to make,' and in either case the word "muth" (*μουτ*), 'death,' is identical. It appears, therefore, not improbable that the month Pharmuthi may have been primarily dedicated to the sacred asp, Thermuthis<sup>1</sup>. Wonderful indeed was it that the Egyptians should have selected the deadly serpent as the symbol of their supposed author of creation. Such however was the fact. Kneph and Thermuthis were one and the same. Like the writer to whom we have referred in page 71, the Egyptians viewed the same Being under different phases, as the life-giver and the destroyer. How striking then the view that the whole series of plagues was exactly included in the identical month specially set apart to the service of that divinity from whom, death-dealing as he was, they professed to derive not only their prosperity, their wisdom, and their power, but their very existence!

If the theory offered for consideration in the preceding pages be correct, the Lord God of the Hebrews and the God of the Egyptians must have been recognised as utter antagonisms; and that the

<sup>1</sup> For proof that the names of the Egyptian months were called after the names of the divinities to which the months were considered sacred, see Poole's *Horæ Ægyptiacæ*, p. 7.

destruction of Egypt should be accomplished in the very month during which high festival was held in honour of Thermuthis, is a circumstance, the significance of which can scarcely be over-estimated. The title "deadly," still pertained indeed to this month of disaster, not however as heretofore indicative of the glory, but as a memorial of the total overthrow of the deity to whose worship it had been consecrated. The pæans of triumph sank down to a funereal wail, and the very title of the idol served to immortalize the history of its fall. We will not say, then, that the month, in the first instance, acquired its name "deadly" from having been that in which the plagues were inflicted upon Egypt, for the Egyptians were not a people in general disposed to perpetuate the memory of their humiliation; but we would rather say, that a title, originally conferred in honour of their deity, became in the hand of Omnipotence the memorial of its confusion, a record to preserve to successive generations the memory of this signal act of vengeance wrought upon the arch-enemy of the human race.

On the plagues of Egypt it is not my intention to dwell: for information on this subject I refer the reader to Bryant. That those judgments were directed against the superstitions of Egypt does not, I think, admit of a doubt. "For the foolish devices of their wickedness," saith the author of the Book of Wisdom, "wherewith being deceived

they worshipped *serpents* devoid of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance; that they might know, that wherewithal a man sinneth, by the same also shall he be punished<sup>2</sup>.” “Our learned and elegant etymologist,” says Mr. Deane, speaking of Bryant, “following up this idea, has elaborately and beautifully shown that wherewithal the Egyptians had sinned, by the same they were punished. The objects of their idolatry became the instruments of their punishment<sup>3</sup>.” Thus in taking vengeance on the land of Egypt, “upon their gods also the Lord executed judgments.”

A very remarkable instance in point, probably, though hitherto I believe unnoticed, is to be found in the closing scene of the Exode. To the final visitation of the Almighty upon Egypt—the destruction of the first-born—the pride and obstinacy of Pharaoh had succumbed. Nay, as, in the first instance, he had, in accordance with God’s prediction to Moses, refused to let the children of Israel go, so now, in conformity with the same Divine foreknowledge, “they were thrust out of Egypt, and could not tarry.” We read in Num. xxxiii. 3, 4, that “on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. For the Egyptians buried all their first-born, which the Lord had smitten among

<sup>2</sup> Wisd. ii. 15, 16.

<sup>3</sup> Worship of the Serpent, p. 151.



them; upon their gods also the Lord executed judgments." I have remarked that the whole of the plagues had been directed more or less against the deities of the land. Whether on the night of the Exode all these dumb idols were included in one sweeping act of destruction, Holy Scripture does not explicitly declare. Comparing however Exod. xii. 12 with Num. xxxiii. 4, we may fairly conclude such to have been the case. "The Jewish Doctors," says Bishop Patrick, "will have it that all their idols were destroyed this night. So Jonathan, in his Paraphrase, 'their molten images were dissolved and melted down, their images of stone were dashed in pieces, their images made of earth were crumbled into bits, and their wooden ones reduced to ashes;' of the truth of this," continues Bishop Patrick, "we cannot be assured, though we meet with it, not only in *Pirke Eliezer*, cap. 48, but in the author of *Dibre hajamim*, &c., or, the *Life and Death of Moses*, whose words are these:—'All the first-born both of man and beast were smitten, the images also and pictures destroyed,' &c. 'Artapanus also in Eusebius saith, that most of their temples were destroyed by an earthquake<sup>4</sup>.'" Be this as it may, the fear of Pharaoh was but short-lived. When it was told the king that the people fled, "the heart of Pharaoh and of his servants was

<sup>4</sup> Patrick's Com., Exod. xii. 12.



turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? . . . . And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them, . . . . and the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them, encamping by the sea beside Pi-hahiroth, before Baal-zephon."

On referring to Taylor's edition of Calmet we read:—"Baal-zephon or Beel-sephon, the idol or possession of the north, from Baal, idol, or possession, and tyephon, the north: otherwise hidden, or secret, from tsaphan, the hidden idol, or the idol of the watch-tower: otherwise, possessor of the north, or the watch-tower, or the secret." Bryant says, "Baal-zephon was probably a place of worship assigned for the use of mariners, where stood the statue of some *serpentine* deity, the supposed guardian of those seas. The children of Israel may have been particularly directed towards this part of the coast, that they might see another proof of the futility of such worship." "Nothing could more tend to wean the Israelites from their fondness for Egyptian superstitions, than God's showing his superiority over all their deities, and his judgment upon their votaries. This must have been the consequence, when in the morning they beheld the dead bodies of the Egyptians lying on the beach

almost within the precincts of the idolatrous inclosure <sup>5</sup>."

Of Baal-zephon so little is known, that I may be permitted a conjecture concerning it. In venturing to suggest a new interpretation of the name given to Joseph on his elevation, Zaphnath-Paaneah, I conjectured that Zaphnath might be resolved into Z'eph on ath, *i. e.* Ham the Great Sun Serpent, or the great Hamitic Sun Serpent. Of these four elements, three are now before us, Z' Eph on. They may signify the Great Sun Serpent, and Baal being here introduced in the place of Ath-Ham—the one being attributed to the deity, as the other to the king—the rendering will be, The Lord, the mighty Sun Serpent. With this agrees the observation of Calmet, "It is thought that Tephon or Zephon was an EGYPTIAN DEITY from whom the city was named."

<sup>5</sup> "The poet Ezekiel, cited in Eusebius, believes Baal-zephon to have been a city" (Calmet). This, however, by no means invalidates the general opinion of his being a heathen deity. "The Egyptians," says Spineto, p. 366, "had the custom of giving to many of their towns the names of their deities, and even of the animals that were sacred to them." The reproof addressed by Jeremiah to the Jews is equally applicable to the Egyptians:—"According to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal," chap. xi. 13. The city Baal-zephon, then, doubtless, as was common, took its name from the idol which had been worshipped there.

In the same article in Taylor's Calmet, we read in a passage from the Jerusalem Targum—in which, however, falsehood and truth seem strangely blended—"that all the statues of the Egyptian gods having been destroyed by the exterminating angel, Baal-zephon alone resisted; whereupon the Egyptians conceiving great ideas of his power, redoubled their devotions to him. Moses observing that the people flocked thither in crowds, petitioned Pharaoh that he, too, might make a journey thither with the Israelites. This Pharaoh permitted; but as they were employed on the shore of the Red Sea in gathering up the precious stones which the river Pison had carried into the Gihon (an exquisite instance, observes Taylor, of Rabbinical geography), Pharaoh surprised them, like people out of their senses; he *sacrificed to Baal-zephon*, waiting until the next day to attack Israel, whom *he believed his god had delivered into his hands*; but in the mean time they passed the Red Sea, and escaped."

"Some describe this deity," observes the same commentator, "as in shape a dog; so the Egyptians had their king Anubis, with a dog's head; perhaps signifying his vigilant eye over this place, and his office by barking, to give notice of an enemy's arrival, and to guard the coast of the Red Sea on that side. It is said, he was placed there principally *to stop slaves that fled from their masters.*"

This fact is not opposed to the view we have taken, for Anubis is the same as Anuphis, Canu-

phis, Cnuphis, Cneph. "He is represented," says Bryant, "by the Egyptians as a *princely* person with a serpent entwined round his middle, and embellished with other characteristics relating to time and duration, of which the serpent was an emblem . . . . and the deity was termed Can'uph from his serpentine representation." In this description of Anubis we recognise Amun-Kneph, the arch-spirit of evil, and find him identified with Baal-zephon; and since "the Egyptians set off with heads of various animals particular virtues and affections," I think it probable that Amun-Kneph, when placed as the Watchman of Egypt, may have been represented with the vigilant head of a dog, to intimate the danger attendant upon any attempt at escape from Egyptian bondage.

The symbolism agrees also with the watchfulness and guardianship of the Cobra, or Sacred Serpent, to which I have already adverted.

The last deadly conflict between the prophet of the Lord and the incarnation of the Sun Serpent, or rather, I should say, between Jehovah and the arch-spirit of evil, was now approaching. The children of Israel had killed the Passover, as the Lord commanded Moses; Pharaoh had sacrificed to the sole remaining object of Egyptian superstition, Baal-zephon—the mighty Amun-Kneph—and each stood still to see the salvation of his God. To the eye of sense, the situation of the Israelites was utterly hopeless. Before them roared the sea;



in their rear were arrayed the countless hosts of Pharaoh; on either side the everlasting hills presenting an insurmountable, impenetrable barrier.

Then God arose to judgment, "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled." "Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces." "With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea." "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The question has been frequently mooted, whether Pharaoh himself perished with his army at the period of the Exode. Wilkinson decides in the negative, and, in maintaining his position, speaks doubtingly of the explicit declaration in the 136th Psalm: "As for Pharaoh and his host, He overthrew them in the Red Sea." He assumes, that the circumstance of the personal destruction of the monarch not being expressly declared, is equivalent to a positive assertion that he survived that awful catastrophe; and, having affixed such an uncertain value to the absence of a statement in the book of Exodus, he appears to feel doubt of the accuracy of



the Psalmist's testimony, to which I have referred. He conceives a discrepancy, and then feels himself called upon to decide between conflicting statements; when, rather, the obvious method of treating the subject would be to say, that, whereas the death of the monarch is *implied* in the book of Exodus, it is *definitely stated* in the Psalm.

But even such a statement would probably be inadequate to the real requirements of the case. For we read in Exod. xv. 19, that "the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them." And Mr. Forster<sup>6</sup> not only contends that the horse of Pharaoh, placed thus in immediate contradistinction to Pharaoh's horsemen, would refer to the war-horse of the king himself, but he also states that one of the Sinaitic inscriptions which he has deciphered reads as follows:—"Fleeth the swift-long horse raising both fore-feet together going at full speed his rider dashed to the ground. Pharaoh running with long strides (like) a fleet horse takes startled flight casting off violently (with) both hands to quicken (his) pace (his) helmet<sup>7</sup>."

<sup>6</sup> One Primeval Language, vol. i. p. 79.

<sup>7</sup> Ibid. p. 90. Mr. Forster adduces *two* inscriptions, the one from the Wady, the other from the Djebel Mokatteb, in confirmation of the view which he entertains. The one is in the 86th of Mr. Gray's Sinaitic inscriptions, of which he says "the deciphered inscription proved to be a record of the passage of

The weight of proof then appears to rest, not between the conflicting testimony of the sacred historian and of the inspired Psalmist, but between

the Red Sea, and of the vain attempts of Pharaoh to escape from the returning waters by flight on horseback." . . . .  
 "The king is in the act of retreat; his horse has just received the check of the rein, by which the head is thrown back, and the fore-legs are parted, while the hind-legs remain as yet unmoved. The whole action is one familiar to every horseman who has suddenly and violently checked his horse."—Pp. 80, 81.  
 The subject of the other inscription (that of which the translation has been supplied above) proves (says Mr. Forster) to be identical with that of Mr. Gray, namely, the passage of the Red Sea with the horse and flight of Pharaoh:—"In the inscription from the Wady Mokatteb, Pharaoh was represented hieroglyphically, in the act and moment of reining back his horse to fly. In the inscription from the Djebel Mokatteb is contained, at its opening, a pictorial representation of the sequel; of the circumstances attending his own and his horse's flight, apparently meant to express to the eye the last vain efforts of despair."—Pp. 87, 88.

The following remarks must induce us still more decidedly to reject the opinion of Wilkinson (Manners, i. p. 54), that "there is no authority in the writings of Moses for supposing that *Pharaoh* was drowned in the Red Sea." "There is the strongest possible authority for this supposition. The whole plan of pursuing the Israelites originated in Pharaoh (Exod. xiv. 3. 5), who strongly blamed himself for his rash concessions: he took his own chariot and set out at the head of his whole army (ver. 6, 7), and followed the Hebrews; then God promised to glorify Himself 'through *Pharaoh* and all his hosts' (ver. 17), which is emphatically repeated in ver. 18. They, the Egyptian army, led by Pharaoh, follow the Israelites into the sea, and are drowned; 'there remained *not one of them*.' We believe this

a positive and reiterated declaration of Holy Scripture, confirmed probably by an Israelitish record on the rocks of Sinai, and the assertion of the Egyptian historian. I need scarcely say that my own conviction is, that Pharaoh himself lost his life in his last mad attempt to oppose the will of Jehovah; and that the priesthood of Egypt invented the after story of the flight to, and return from, Ethiopia, to conceal the humiliating fact that a great incarnation of the Sun Serpent had been defeated, and had perished in his contest with the God of Israel.

Speaking of the Amenophis in whose person the eighteenth Dynasty of the Pharaohs terminated, Osburn says, "the hieroglyphic name of him whom

to be too clear to be mistaken; and if Wilkinson maintains, that in the Song of Moses no mention is made of the king's death, he has overlooked chap. xv. 9, which points back to xiv. 2, 'The enemy said, I will pursue.' This is evidently Pharaoh, and none else; and the same 'enemy' who said this was covered by the waves (xv. 10). Further, the authority of Ps. cxxxvi. 15 is more conclusive than Wilkinson believes, if considered from the Hebrew text, which says distinctly 'He (God) *drove* (ויער) *Pharaoh* and his host into the Red Sea.' (The translation of the authorized version, 'overthrew,' is certainly too indistinct; and the same verb is used in our text, ver. 27, יער, originally to *shake*, to throw down.) In fact, the retaliation of Divine justice would have been very imperfect, had it not included him who was the source and the author of the miseries of the Israelites, against whom the ten plagues were chiefly directed, and who had by his obstinacy plunged into endless calamities his unfortunate subjects, who were themselves less unwilling to obey the command of God."—Kalisch on Exod. xiv. 28.

Manetho calls Amenophis we find from the few monumental indications of him which remain to be Si—phtha. That he was the Pharaoh who perished with his host in the Red Sea there can scarcely be a doubt . . . his tomb at Biban-el-Malook, near Thebes, was commenced by himself with great magnificence, but he never lay in it. It was finished by a stranger and usurper of the throne, named Remerri. The names of Siphtha, and of his queen Taosor, in the first gallery of the tomb were covered with plaster, on which Remerri inscribed his own. The sarcophagus which remains in it is that of Remerri <sup>8</sup>.”

On comparing this statement with the following extract from Kenrick, a very interesting probability will arise. “There is,” says he, “another name not indeed in the lists, but in the monuments, for which a place must be found. The tomb of Siphtha, in the Babel-Melook, originally exhibited on its walls his shield, and that of his wife, but they have been covered with plaster, and other inscriptions substituted for them. The name of the king who thus usurped the sepulchre of another is not clearly made out, owing to the number of characters, not phonetic, with which the shield is filled, but it seems to be Merir or Merira. His name is also on the granite sarcophagus, which re-

<sup>8</sup> Ancient Egypt; her Testimony to the Truth of the Bible, p. 92—94.



mains, though broken. In the procession of Medinet-Aboo his shield follows that of Setri Menephtha the second. We cannot therefore question his royal dignity." "Rosellini calls him Uerri or Remerri<sup>9</sup> where the various shields are given. One of them, 116A, has the figure which in the shield of Menephtha is pronounced Set. p. 303. Remerri or Merira *himself never reigned*<sup>1</sup>."

Combining the fact of his being undoubtedly of royal dignity, yet never having reigned, with the circumstance of his having been buried in the tomb of the king who perished in the Red Sea, to me the more reasonable supposition appears to be, not that he was an usurper, but that he was the first-born of Pharaoh; and, as was customary, the colleague of his father in the kingdom; the prince who fell a victim to the obstinacy of his sire, and perished prematurely on that dread night, when the destroyer passed through the land, and smote the first-born of the Egyptians. The idea that an usurper should take possession of the tomb of Amenophis, and merely plaster over the original name, in order to substitute his own, instead of replacing it with new masonry, graved with his own title, is scarcely compatible with the inordinate desire of immortalizing themselves, so commonly entertained by the Egyptian kings.

<sup>9</sup> Mon. Stor. III. 2. 317, tav. xiv. 116.

<sup>1</sup> Kenrick's Ancient Egypt, vol. ii. p. 325.



We meet with an instance of a similar mode of proceeding, originating however in an object diametrically opposed to that by which we may suppose an usurper to have been actuated, in Dr. Eadie's *Oriental History*. He relates that the architect of the celebrated Pharos at Alexandria wishing to immortalize himself, and at the same time being compelled to affix the name of the king, and not his own, to the structure he had reared, graved his own name on the stone tablet designed to receive the inscription, and then covering it with plaster inscribed upon the latter the name of the Pharaoh. The artifice succeeded. In the course of time the plaster fell away, and the name of the architect remained perpetuated on the monument.

This, however, could scarcely be the object of one who had usurped the Mausoleum of another. It appears to me not improbable that such an incomplete substitution was the result of haste; that the first-born of Pharaoh, dying so prematurely, had failed to prepare for himself a tomb, and that Amenophis, having perished ere the embalment of his son was completed, the latter was hastily placed in the sepulchre his father had constructed for himself, while his subjects, little solicitous at such an awful crisis of transmitting his name to posterity, were content in their despair to record his titles on plaster, instead of undertaking the more tedious process of graving them on such material as might ensure perpetuity.

To form an adequate estimate of the horror and consternation of the Egyptians at the death of their first-born, we must not lose sight of a very peculiar tenet held by this remarkable people, respecting the state of the body after death. We read in Gliddon's *Otia Egyptiaca*, to which I have already referred, that the view inculcated in their Book of the Dead was this: "The body when embalmed becomes a statue or type of Osiris, and as such an object of worship. The tomb then becomes a temple for costly offerings, made by the relations of the deceased to the deities, through the priestly guardians of the tomb. The doctrine of the state after death appears to have been as follows:—*During the seventy days that elapsed between death and burial, it was supposed that the soul was extinct*, but as soon as mummification was completed, it was resuscitated. It then ascended as a hawk, with a human head, to the new moon, and took a seat in the sun's boat, and after undergoing many tribulations, trials, and sufferings, it arrived in the hall of Osiris, where it was weighed in the balance of truth and justice, and received its due reward<sup>2</sup>."

I annex the following extract from "Israel in Egypt<sup>3</sup>," as depicting, in still more glowing colours, the state of the deceased after the completion of embalment, and showing consequently the great importance attached to the due performance of this

<sup>2</sup> P. 19.

<sup>3</sup> P. 150.

skilful art of the apothecary. "According to the tenets of the Egyptian mythology, the embalment of the dead was the highest and noblest exercise of the healing art. It was the triumph over the grand disease to which all other ailments tended, and in which they terminated. The embalmer's duties once completed, the man was dead no longer. His body, perfectly pure, shining, and beautiful without, and innate with divinity, reposed in its gorgeous temple, the consecrated image of a god, worshipped, and imparting blessings. His soul, alternately performing acts of worship to the gods, of prowess against their enemies, and reposing in the Elysian fields, on the banks of the celestial Nile (the course of the sun in heaven), awaited, nevertheless, with impatience, the revolution of the cycle of years; after which it would return, bearing life and breath to its former tenement. Then the resuscitated man would step forth from his tomb, once more to dwell in his beloved Egypt. Heavily as it is encumbered with coarse symbols, and mythic absurdities, the fable betrays, nevertheless, the deep conviction, which possessed the minds of its inventors, that man was not made to die, neither the image of God, impressed upon his external form, to see corruption."

If such were the popular belief in Egypt with regard to mummification, how surpassingly terrible must have been the infliction of that awful scourge, which swept away at one fell swoop the first-born

of her sons. How significant the words of Scripture: "On the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians, for the Egyptians buried all their first-born which the Lord had smitten among them." So vast a destruction must, in the great majority of cases, have rendered the protracted operation of embalment impossible. Those they had best loved they buried "out of their sight" in heaps, with the bitter reflection that they were consigning them to utter annihilation. And this agonizing conviction must have acquired redoubled force when, after the lapse of a few short days, they beheld the flower and strength of the army, their late boast and glory, putrefying on the shores of the Red Sea!

While touching on the death of the first-born, I cannot refrain from directing the attention of the reader to a singular coincidence between the records of sacred and profane history. We find in the second commandment the following remarkable denunciation:—"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children *unto the third and fourth generation.*" The peculiarity of this expression is difficult of explanation until we turn to the Chronicles of Egypt, when its singular fitness bursts upon us in the most unexpected manner. The sin of the king, who knew not Joseph, seems to have consisted in ignoring the God of Israel, and recurring to that



ancient system of idolatry from which Egypt had been rescued by the teaching of the Patriarch. Now, that royal pervert is very generally supposed to have been the grandfather of the Pharaoh who was drowned in the Red Sea. The *third* generation of that impious monarch had, only a few weeks previous to the promulgation of the law, been overwhelmed in the depths of the sea, and the *fourth* had perished when the first-born of the Egyptians were destroyed. How pregnant with meaning to the Israelitish people these awful threatenings of Jehovah, when so signal an illustration of them had thus recently been enacted before their eyes.

Lastly, should Mr. Forster's position be correct, that the latter portion of Wilkinson's plate, No. 76, represents, not, as Sir Gardner thinks, "the ceremony performed at the coronation of a king," but in its earlier scenes the triumphant aggressions, and in the later ones the obsequies, of Amenophis, whom the historiographer extols for his conquests in Ethiopia, while silent as to the manner of his death, I am reluctant to admit that this ceremonial followed on the return of his victorious army to Thebes, but am inclined to think that it took place subsequently to his overthrow in the Red Sea. Mr. Forster asserts it to be a funeral, not in *reality*, but in *effigy*. And why? The body lay buried in the vasty deep. Ramesses Sesostris built Medinet-Aboo, that last expiring effort of Egyptian greatness; and in that palace, according to Mr. Forster,



is depicted the mournful ceremony of bearing the image of Pharaoh Amenophis, father of Ramesses Sesostris, to the tomb. What are we to gather from this? Clearly, that Ramesses Sesostris having expelled the Hycsos, who are supposed to have again invaded Egypt during his infant sojourn in Ethiopia, and, anxious to rescue from oblivion the memory of the father from whom he derived his succession to the throne, ordered the various conquests he had achieved to be elaborately represented, and, passing over the disgraceful circumstances attending his death,—for “defeat was infamy,”—caused the effigy of his parent to be brought to Medinet-Aboo, and such features only of that event as suited his purpose to be sculptured on its walls. If this be the true interpretation, the last splendid monument of ancient Egypt gives the Egyptian version of the history of the mighty monarch, who closed the period of her transcendent renown.

## CHAPTER IX.

## THE BRAZEN SERPENT.

IN connexion with the subject before us, the account given in the Book of Numbers of the elevation of the Brazen Serpent in the wilderness imperatively demands our attention.

Long before taking the view of the Worship of the Serpent advocated in these pages, I had felt the difficulty involved in the supposition that the Brazen Serpent in the wilderness was a type of Christ. The serpent being so invariably employed in Scripture as the peculiar symbol of the arch-spirit of evil, I could not persuade myself that the history here adverted to really presented so singular an exception to the general rule. I felt convinced that the type must be one of *circumstance*, not of *person*; a symbol of *an act to be performed*, not of the *agent* by whom that act was to be performed; and that, instead of regarding the Brazen Serpent as a type of the person of our Blessed Lord, we should be taking a more correct view of the subject by contemplating the impalement of the one as a mode

adopted by the Holy Spirit to foreshadow the crucifixion of the other. I need scarcely say that, entertaining the view I now do of the blasphemous position occupied by the Serpent in the mythological system of Egypt,—a system, moreover, with which the Jewish people, during their protracted sojourn in the land, had become so conversant, and in favour of which their predilections were even now so strongly enlisted—the idea, that that accursed reptile should have been selected by Almighty God as a personal type of Christ, seems to me next to an impossibility.

That I am supported in this impression by the opinions of learned men, the following extracts will abundantly prove. Bishop Patrick, commenting on the declaration of our Blessed Lord to Nicodemus, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life,” says:—“Where He does not compare Himself to the Brazen Serpent (for what likeness can there be found between the serpent and the Seed of the woman; or how should light be foreshadowed by darkness? as Dr. Jackson speaks), but He compares the lifting up of this serpent on the pole, with the lifting up, or crucifixion on the cross; for so He Himself expresses his death, and the manner of it<sup>1</sup>, ‘And I, if I be lifted up from the earth, will draw

<sup>1</sup> John xii. 32.

all men unto me.'” And again, more strongly: “This Brazen Serpent, put upon a pole, was not a figure of Christ, but of the *old serpent himself* (the devil) as *wounded, bruised, and dead, by the lifting up of Christ upon the cross*, where He entirely disarmed him of all his power to hurt us <sup>2</sup>.”

Dr. Adam Clarke remarks on the same passage: “The Brazen Serpent was certainly no type of Jesus Christ, but from our Lord’s speech we may learn, 1st, that *as the serpent* was lifted up on the pole or *Ensign*, so Jesus Christ was lifted up on the cross; 2ndly, that, *as* the Israelites were to look at the Brazen Serpent, so sinners must look to Christ for salvation; 3rdly, that, *as* God provided no other remedy than this *looking* for the wounded Israelites, so He has provided no other way of salvation than *faith* in the blood of his Son; 4thly, that, *as* he who looked at the Brazen Serpent was *cured* and did *live*, so he that believeth on the Lord Jesus Christ shall not *perish*, but have *eternal life*; 5thly, that, *as* neither the *serpent*, nor *looking at it*, but the invisible power of God healed the people, so neither the *cross* of Christ, nor his merely *being crucified*, but the *pardon* He has *bought by his blood*, communicated by the *powerful energy of his Spirit*, saves the souls of men. May not all these things be plainly seen in the CIRCUMSTANCES of this transaction, without making the serpent a type of Jesus

<sup>2</sup> Com. Numb. xxi. 9.



Christ (the most exceptionable that could possibly be chosen), and running the parallel, as some have done, through ten or a dozen particulars<sup>3</sup> ?”

Let us examine this history, fresh as we are from the contemplation of the form which idolatry assumed in the land of Ham.

1. That the Brazen Serpent, which Moses was commanded to make, was so fashioned as to represent it as impaled, can scarcely admit of a doubt. Even if we regard the serpent as a type of the *person* of Christ, it follows of necessity that, as such, it should be exhibited under circumstances analogous to those, in which the antitype should Himself be placed. But whether the type were personal or

<sup>3</sup> “I cannot understand,” says the author of “The Protoplast,” “how it is that so many persons see, or think they see, in the Brazen Serpent, a type of Christ. True it is that the world, rejecting Him, counted Him ‘as a worm and no man;’ but that God should select the fiery serpent, the acknowledged type of evil, to represent the pure and holy One of God, elsewhere described as ‘a Lamb without blemish and without spot,’ appears to me inconceivable.”

And then, after showing grounds for the view which he entertains, the author, speaking of the children of Israel burning incense to the Brazen Serpent in the days of Hezekiah, says:—“How remarkable is this phase in Israel’s history! This wayward people, losing sight altogether of the spiritual meaning God designed to teach, giving themselves up to an idolatry of the sign, while they disregarded the thing signified, fell into so great a snare as actually *to worship the Devil*, to pay homage to that very accursed thing, which God intended to represent the enemy of souls.”



circumstantial only, if Christ were to suffer and die, the figure to which He referred, as a fit emblem of his suffering, must have been represented as in a state of suffering or death also. It is very certain that such was the meaning attached by the Jews to the expression "lifted up." Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, *signifying what death he should die.*" That the Jews immediately realized the idea intended to be conveyed,—diametrically opposed as it was to all their national prejudices,—is evident from their answer: "We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up<sup>4</sup>?" The idea is still more forcibly expressed chap. viii. 28: "When *ye have lifted up* the Son of man, then shall ye know that I am he." These words imply not only the death of our Saviour, presently to be accomplished, but that that death should be one of violence, and inflicted by the hand of his countrymen. In both these instances, the particular significance attached to the expression "lifted up," must have been derived from the prior elevation of the impaled or crucified serpent in the wilderness<sup>5</sup>.

2. Opposed as was the impalement of the serpent to the religion of Amun-Kneph,—and nothing could

<sup>4</sup> John xii. 32—34.

<sup>5</sup> I say impaled or crucified, for "the pole on which the serpent was raised was by some of the Fathers held to be a forked pole, analogous to the cross." See Whitby, John iii.

be more antagonistic than the blasphemous motto of the Pharaohs, "The serpent stands erect," and the state of collapse in which the words of our Saviour suppose the Brazen Serpent to have been represented,—yet, strange to say, we possess a drawing, copied from the ancient tablets of Egypt, in which a serpent is thus depicted. On turning to Mr. Forster's Volume on Egypt<sup>6</sup>, our attention is arrested by the representation of a *woman piercing a serpent's head*. The position in which the artist has placed the serpent is very peculiar; it presents the form of a *yoke*. We can scarcely fail to recognise here a reference to God's judgment on the serpent, and a fitting illustration of the woman, through the medium of her Seed, delivering mankind from the bondage of Satan.

I have supposed that a tablet representing the Temptation and the Fall was executed during the time that Joseph exercised such unbounded influence over the people of the land. It may be thought probable that the above representation of the subjugation of the serpent had its origin at the same period, that it was sculptured during the interval when the religion of the God of Israel prevailed over that of the serpent, and formed one of a series of delineations designed to point out to the Egyptians the real position occupied by Satan in the history of the world, and the everlasting

<sup>6</sup> P. 183.

destruction to which he would be eventually consigned.

When we reflect that the picture of a woman in the act of piercing the serpent's head, has been found among the hieroglyphics of Egypt, and remember, moreover, (supposing its existence at the time,) how fully cognizant the Israelites, from their long sojourn in the land, must have been of a delineation, which so singularly agreed with their own peculiar religious creed and was so diametrically opposed to that of their adversaries, we can scarcely but connect the idea thus embodied with the doctrine taught through the medium of the impaled Serpent in the wilderness, and recognise in both the restoration of the ancient and divine theory, in opposition to that which formed so prominent a feature in the religious system prevailing in the land of Ham.

If,—notwithstanding the argument derived from the words of our Saviour, which require that the position of the Serpent should be assimilated to that of the Redeemer,—it should still be urged that the impalement of the Serpent is an unwarranted assumption, inasmuch as the command recorded in Sacred Writ—"Make thee a fiery serpent, and set it upon a pole"—is couched in general terms; it may be replied that, granting Moses to have received no more specific directions than those recorded in the Bible,—the position in which the upraised reptile should be represented being left to

his own discretion,—this identical picture might influence the choice of the Hebrew Lawgiver in the execution of his design, by causing an impaled serpent to be the very image which would most readily present itself to his mind.

The argument we are pursuing derives additional force from a consideration of the particular sin, which drew down upon the children of Israel the plague of serpents. It will be remembered that, during the forty years' sojourn in the wilderness, the constant desire of the rebellious Israelites was, to return to the land of their captivity. "Wherefore," said they, "hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to *return into Egypt?* *Let us make a captain, and let us return into Egypt*?" At the termination of the forty years' sojourn, such was still the ever-recurring thought, for the plague of serpents was the last manifestation of Divine Power connected with the events of the Exode. Nay, at this very period, when the term of their wanderings was drawing to a close, and the time fast approaching when they should enter into possession of the promised land, the desire to return into Egypt seems to have been both more vehemently, and more blasphemously expressed. "The people spake against God, and against Moses." "So for-

<sup>7</sup> Numb. xiv. 3, 4.



getful" were they "of their duty as to charge God Himself with ill-conduct; whereas their fathers were wont only to murmur against Moses and Aaron<sup>8</sup>."

Possibly, we do not sufficiently consider all that is implied in this fearful rebellion on the part of Israel. It was a preference of the land of bondage to that of promise; a rejection of God, notwithstanding the stupendous miracles He had wrought for their deliverance, and the recognition and adoption of the worship of that malignant being who had been so signally overthrown in his contest with the Omnipotent. For them the plagues of Egypt, the cataclysm at the Red Sea, the terrors of Sinai, the subsequent miraculous preservation in the desert were all in vain. "Their eyes were after their fathers' idols." In their madness they preferred Amun-Kneph to Jehovah, and the regal incarnation of the Solar Serpent to the guidance of Moses, the servant of God.

How perfect was the adaptation of their punishment to the offence of which they had been guilty! "The Lord sent fiery serpents (Nacashim Seraphim) among the people, and they bit the people; and much people of Israel died."

"The Se Ra F, Seraphim," says Mr. Gliddon<sup>9</sup>, "were serpents surrounded with solar disks *like the*

<sup>8</sup> Bp. Patrick.

<sup>9</sup> Egyptian Archæology, p. 96.



Uræi of Egyptian sculpture, while the Se Ra F, like a thousand others in Scripture, has besides a double meaning, apparent and occult." Shall I then be too presumptuous in venturing to translate the much-disputed terms, "Nacashim Seraphim," by "Solar Serpents," of which those winged serpents of Mythology were the figurative, and the sacred cobra the living representatives? The sacred symbol of Egypt, the cherished object of the idolatrous worship of the Israelites, was made the instrument of their punishment, to remind them of the sufferings they had endured while subject to Egyptian tyranny. God sent the serpent's tooth,—a fit memento of the serpent's sway. They were compelled to avow their abhorrence of the very creature they had venerated as divine, to confess themselves powerless in its coils, and to call upon that God, whom they had so lately despised and insulted, to rescue them from the deity they had elected in his stead.

Viewed under this aspect, the remedy was significant in the extreme. "The Lord said unto Moses, Make thee a fiery (solar?) serpent, and set it on a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." By the antidote provided, the thoughts of the tortured Israelite were forcibly thrown back upon the fundamental verities of revelation; the blasphemous conceit of Egypt was disavowed, and Faith re-established upon its legitimate basis; the history of the Fall assumed once more its due pro-

portions; and the baneful influence exercised by the Serpent over the human race, was manifested in all its malignity. And, whereas the exaltation of the Serpent had been the foundation on which the faith of the apostate Israelite had rested, so, life or death was made conditional upon his acquiescence in its abasement, and contingent upon the recognition of the relative positions of God, man, and the tempter. Thus, the poison of asps found its effectual antidote in the acknowledgment of Him who should come to destroy the works of the devil; God's repentant people looked forward to the future triumph of their Redeemer, confessed Amun-Kneph to be a lying vanity, and, penitent and believing, passed from their sojourn in the wilderness to the land of promise—the type of that “rest which remaineth to the people of God.”

Of this signal miracle in the history of the Jewish Church our Saviour takes advantage, to unveil to Nicodemus “the things concerning himself.” He had discoursed of man's regeneration, of which the emancipation of the ancient people of God from Egyptian bondage was a type and shadow, and, thence passing on to the means by which that regeneration was to be effected, He fixed upon the peculiar situation in which the Israelites had beheld the serpent, as an exemplification and foreshadowing of those awful circumstances under which his disciples should behold Himself. He declared, moreover, that, as the situations should be similar,

so also should be the effect; that, as they who, with believing hearts, beheld the typical destruction of Satan, were healed of the Serpent's bite, so they who, with the eye of faith, should look upon Him, whose crucifixion was to effect this mighty victory, should be delivered from the strength of sin, and sting of death. The expectation of the Jews had been fixed upon a glorious and triumphant Saviour, and they rejected with indignation the idea of his suffering. Our Lord declared that "Christ must suffer, and so enter into his glory." While confirming their expectation that Satan's overthrow would be life everlasting, He insisted upon the fact, that "by *death* he must destroy him that had the power of death." Such appears to me to be the correct view of the Brazen Serpent, as connected with Christ,—To regard Moses as the authorized type of Christ, and the impaled serpent, to which he pointed, as the pledge of the power and victory of Christ.

The view we are taking of the Brazen Serpent may help to throw light upon an obscure passage in St. Stephen's defence before the Jewish Sanhedrim<sup>1</sup>, where it will be observed that *two Tabernacles* are spoken of,—the Tabernacle of *witness* in the wilderness, and the tabernacle of *Moloch*. Concerning the former, made according to the heavenly pattern

<sup>1</sup> See Acts vii. 43, 44. 46.

seen by Moses in the Mount, we have suggested<sup>2</sup> that it was fashioned as a memorial of the flame of fire, the cherubim, and the tabernacle of sacrifice, at the eastern gate of Eden, instituted to meet the religious necessities of man consequent upon the Fall. Was the second a shrine connected with that worship to which the Jews had become so pertinaciously addicted during their sojourn in Egypt? St. Stephen seems to intimate as much when, speaking of the lively oracles which Moses received to give unto Israel, he says:—"Their fathers would not obey him, but thrust him from them, and in their hearts turned back again to Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him." So early did they take occasion to rebel against the Divine authority, and seek to return, if not, *as yet*, to the land, at least to the worship and ceremonial, of Egypt. The former view is taken by Dr. Adam Clarke, who observes:—"They insisted on having an object of religious worship made for them, as they intended under its direction *to return into Egypt*." And this was no transient desire, but a constant and passionate yearning, which clung to them during the whole period of their pilgrimage, as is testified by St. Stephen: "O ye house of Israel, have ye offered

<sup>2</sup> See chap. i. p. 19.



to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them<sup>3</sup>."

Moloch, indeed, is spoken of in Scripture as "the abomination of the children of Ammon." That the worship of this deity, however, even if it originated in that country, was not there learned by the Israelites, is clear from the fact that the adoration of the idol was established among them almost immediately on their quitting Egypt and entering the wilderness.

What, then, would be the probable attributes of this deity, connected as he was with Egyptian associations?

1st. "Moloch," says Harcourt, "is the same as Melek, a king; so much so, that Arias Montanus has rendered it in this place 'your king<sup>4</sup>.'" Assuming this statement to be correct, Egypt being the land to which the hearts of the Israelites "turned back," the monarch of Egypt, under some aspect or other, must have been the king whom

<sup>3</sup> "It is certain," says Dr. A. Clarke, "that the Israelites did offer various sacrifices to God while in the wilderness, and it is certain that they scarcely ever did it with an upright heart. They were idolatrous, either in heart or act, in almost all their religious services. These were, therefore, so very imperfect that they were counted for nothing in the sight of God. Acts vii. 42." With these remarks the passage in Amos from which the quotation is made exactly agrees. Amos v. 25, 26.

<sup>4</sup> Doctrine of the Deluge, vol. i. p. 161, note.



they had enshrined—Pharaoh; not, indeed, in his regal or political character, but as the earthly head and representative, nay, more, as the incarnation of the dread spirit of that religious system, which, notwithstanding the rigours of Egyptian bondage, seems to have taken such deep root in their affections.

It is true that the idol, which at the urgent solicitation of the Israelites Aaron fashioned, was not a *serpent*, but a *calf*; but the final object of their worship was probably the same deity under a different symbol. For Apis<sup>5</sup>, after whose similitude the golden calf is supposed to have been moulded, was a type of Osiris, of whom each living Pharaoh was held to be the earthly representative. It was then the worship of Osiris which the Israelites affected:—Osiris, formed by Kneph<sup>6</sup>, the arch-spirit of evil, and from him, according to the Egyptian theory, deriving the vast influence which he exercised over the human race. In confirmation of this statement, it may be observed that whereas Osiris was typified by a bull, the Rabbins assure us that the idol Moloch had the head of a calf<sup>7</sup>.

<sup>5</sup> “These symbolical animals (the sacred bulls) of Egypt are by many writers spoken of as vituli, or calves: and Herodotus treating of Apis, mentions him as ὁ μοσχος ὁ Απιδ καλομενος: the steer called Apis.”—Bryant, vol. iii. p. 295.

<sup>6</sup> See chap. iii. p. 66.

<sup>7</sup> See Calmet, voce Moloch.

2ndly. With regard to the god Remphan, on turning to the book of the Prophet Amos, an important difference will be observed between the passage as it stands in our version, (which is a translation from the original Hebrew,) and the same passage as quoted by St. Stephen. Whereas the Martyr uses the word "Remphan," the term employed by the Prophet is "Chiun." The fact is, St. Stephen quotes from the Septuagint, and it has been asserted by Salmasius and Kircher that Kiion is Saturn, and that his star is called Keiran among the Persians and Arabians, and that Remphan, or Rephan, signified the same among the Egyptians. They add, moreover, that the Seventy, writing in Egypt, changed the word Chiun into Remphan, *because* it had the same signification<sup>8</sup>.

The former portion of this assertion is confirmed by the fact that by the Copts<sup>9</sup>, the descendants of the ancient Egyptians, the planet Saturn is called Rephan at the present day<sup>1</sup>. With regard to the latter, it should be observed that in the Septuagint

<sup>8</sup> See Calmet, voce Chiun.

"In the Desâtû, which professes to contain the sentiments of the Prophets of Persia, including those of Zoroaster, anterior to the time of Alexander the Great," Saturn is called *Keiwan*. See Fragments to Calmet, DII. vol. iv. p. 5. See Harcourt's Doct. of Deluge, vol. ii. p. 218.

<sup>9</sup> "Nota Cophtilas vetusta nomina pertinacissime retinent." Bochart's Geog. Sac. l. i. c. i. Quoted in Harcourt's Doct. of Deluge, vol. i. p. 159.

<sup>1</sup> Calmet, voce Remphan, and Adam Clarke, Acts vii.

the word Remphan being employed as an exponent of the term Chiun, the Holy Spirit, speaking by St. Stephen, has sanctioned that definition, by causing his servant to quote from that translation rather than from the Hebrew text.

Let us now consider the term etymologically. The modes of writing it are various. "The Alexandrian copy reads Raiphan; some copies read Raphan; and so the Arabic version; others Rephan; the Syriac version reads Rephon; and the Ethiopic version Rephom<sup>2</sup>." "Some of the *best* manuscripts have 'Rephan'<sup>3</sup>."

The antecedents in this chapter, all directing our researches to Egypt, coupled with the view which has been taken in the preceding portions of this volume, can result but in one resolution of the term. Ra, a king, or taken adjectively, royal; Eph, a serpent; An, a contraction of Ain, a fountain; Ra-eph-ain, R'epha'n, the fountain of the royal Solar Serpent. The term, then, would seem to stand in contradistinction to Jehovah, "the fountain of living waters'," and to represent the fountain of

<sup>2</sup> Gill's Com., Acts vii. 43.

<sup>3</sup> Dr. Adam Clarke, in loco.

<sup>4</sup> See Jeremiah, chap. ii. 13, compared with ver. 18. Commenting on the expression in Jeremiah, chap. ii. 18, "And now what hast thou to do in the way of Egypt, to drink the waters of Sihor?" Dr. Blayney observes nearly as follows:—"At ver. 13 it is said that the people had 'forsaken Jehovah, the fountain of living waters;' by a like figure they are here reproved for proceeding, after the manner of the Egyptians, . .

Egyptian power, that old Serpent called the Devil, the daring rival of the fountain of Israel, whose "goings forth have been from of old, from everlasting<sup>5</sup>."

Whatever differences may exist among learned men on other points respecting the terms Chiun and Remphan, they are almost unanimous in viewing them as titles of the planet Saturn; and indeed Moloch also has been viewed by many under a similar aspect<sup>6</sup>.

It should be here remarked, that whereas Eze-kiel, chap. xxix. 3, makes Leviathan the type of Pharaoh, thereby designating, according to general opinion, the Crocodile, so the terrestrial symbol of the Egyptian god<sup>7</sup> Seb, or Sebek, (from whom some of the Pharaohs affected to derive their descent and inspiration<sup>8</sup>,) was the Crocodile, while the celestial representation of this god was the planet Saturn. It will be observed, then, that the Sacred Serpent and the Crocodile were joint emblems of the Pharaoh. Why? Because each in its form presented a negation to the history of the Fall, furnishing thereby a natural approximation to the supralapsarian Ser-

'to drink of the waters of their river;' that is, to have recourse for help to the gods, on whom this nation placed their dependence. Sihor is a name given to the Nile, Isa. xxiii. 3," &c.

<sup>5</sup> Micah v. 2.

<sup>6</sup> See Calmet.

<sup>7</sup> See Osburn's Monumental Egypt, vol. i. p. 373.

<sup>8</sup> Ibid. vol. ii. pp. 141. 161.



pent of Paradise. Hence probably the four-footed Dragon of Pagan Mythology.

3rdly. The ancient name of Saturn was Phainon<sup>9</sup>, which title readily resolves itself into elements exactly corresponding with those we have discovered in the word Rephan. Eph, the serpent; Ain, a fountain; On, the sun; Ephainon, 'Phainon, the fountain of the Solar Serpent; the syllable indicating royalty or divinity, being, in the one case, the prefix, in the other, the suffix. And this result tends to justify us in regarding the syllable "an," in Rephan, as a contraction of "ain," a fountain, as it reduces the two titles of the planet to elements either identical, or of a like signification. And indeed in the word Raiphan, for so, as we have seen, the title stands in the Alexandrian copy, we find the letter "i" hovering about the word, although not in the position which the foregoing etymology would assign to it.

On the whole, possibly, we may conclude that the tabernacle of Moloch was the shrine<sup>1</sup> of Osiris, and of Pharaoh, his earthly regal representative; and

<sup>9</sup> Harcourt, vol. i. p. 160.

<sup>1</sup> Speaking of the procession of sacred shrines in Egypt, Wilkinson remarks:—"It was usual to carry the statue of the principal Deity, in whose honour the procession took place, together with that of the king, and the figures of his ancestors, borne in the same manner on men's shoulders."—*Popular Account of the Ancient Egyptians*, vol. i. p. 269. See also p. 268.



that the star of the god Remphan was the sidereal representative of that arch-spirit of evil, of whom Osiris and his successive delegates<sup>2</sup> on the throne of Egypt were supposed to be the incarnations and vicegerents.

Whatever opinion may be formed of the result of this difficult investigation, on which, but for its connexion with the subsequent portion of this work, I should not have touched, it has, at all events, thus much to recommend it: it developes a connexion between the clauses of the verse before us, and an opposition to the religious system of Israel, which, so far as I am aware, has been hitherto unperceived. Pharaoh, the representative of Osiris, sought after by the rebellious Israelites in opposition to Moses, the *type* of Christ; Remphan, the Solar Serpent, worshipped as a deity in opposition to the Angel of the burning bush, which *was* Christ. What, then, more antagonistic than the tabernacle of Moloch, and the tabernacle of Moses;—the star of Remphan, and the star of Jacob! And it may be added that the fact presented to us of the trust of Israel in the shadow of Egypt, diametrically opposed as it was to belief in the promised Redemption through the Seed of the woman, gives additional force to the exhortation of St. Paul to his

<sup>2</sup> At the coronation of the king, the crook and flagellum of Osiris,—the emblems of Dominion and Majesty,—were given him with the asp-formed fillet, to be bound upon his head. See Wilkinson, *ibid.* p. 276.

Corinthian converts, whom he admonishes, by the example of the Israelites, not to "tempt Christ, as some of them also tempted, and were destroyed of serpents."

END OF THE FIRST PART.

## P A R T II.

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### CHAPTER I.

#### BABYLON AND EGYPT.

AN opinion seems prevalent among those who have devoted themselves to the study of the prophetic writings, that Papal Rome, widely as she may have departed from the faith once delivered to the saints, does not, in her present state, constitute that power which the Church is led to look for as the last development of Antichrist; that whatever her corruptions, (and truly their name is Legion,) yet, forasmuch as she has not relinquished her profession of belief in the Divinity and Humanity of our Lord, she assumes not that dread position of which the chief characteristics appear to be an utter denial of, and determined opposition to, the fundamental truths of Christianity. In her present form we may recognise her, indeed, as the

woman whose name is Babylon, but not as the consummation of the last apostasy.

But on Rome Papal, as the Babylon of the Revelations, it is not my intention professedly to dwell. The subject has recently been so ably treated by Dr. Christopher Wordsworth that any attempt on my part to enlarge upon his argument would be worse than futile.

With reference, however, to a sermon on the Man of Sin—supplementary to his interesting lectures on the Apocalypse—I would beg permission to make a few observations.

“It is taken for granted,” says Dr. Wordsworth, “that the power or person called Antichrist, or the Antichrist, by St. John” (in his Epistles) “and there described by him as rejecting the doctrine of the incarnation, and denying the Father and the Son, is the same power, or person, as that described by St. John in the Book of Revelations, but this,” adds he, “is a gratuitous supposition, and for my own part, I am persuaded that it is a very erroneous one.” Again, he says, “This is clear, that St. John in his two Epistles is describing a power, or person, avowedly *Infidel*, and though the world has seen—especially in the last and present centuries—many forerunners and shadowings forth of this infidel power, or person, whom St. John calls ‘the Antichrist,’ yet it seems probable that this power, or person, has not yet been fully revealed in

the gigantic stature of his fiend-like enormity. How soon he may appear God only knows." "If a conjecture may be permitted on this mysterious subject, it seems probable that the full revelation of the Antichrist of St. John's Epistles belongs to a time subsequent to the fall of Papal Rome<sup>1</sup>, and also subsequent to the destruction of the Beast and false Prophet<sup>2</sup> (?), and coincides with the open war of Satan against the Church, which is to be consummated by Satan's fall and final overthrow<sup>3</sup>." "Let, then, the words of St. John in his Epistles be kept apart, as they ought to be. Let us not intermingle them with other expressions of Scripture, to which they have no affinity, lest by such a confusion we involve ourselves in error, and introduce perplexity into the Word of God."

Nothing can be more clear than the distinction drawn by Dr. Wordsworth between Papal Rome and Antichrist; and the striking conclusion at which he arrives, if received with certain limitations, is probably a correct one. I venture to say, *with certain limitations*, because if, as he elsewhere observes, "this Divine Book opens to us a view, as in an unbroken avenue, of the whole interval between Christ's first advent as a Saviour, and his second advent as our Judge," if "in Patmos, St.

<sup>1</sup> Rev. xvi. 19; xviii. 1. 24.

<sup>2</sup> See Lectures, pp. 441. 444. 1st ed. Rev. xix. 20.

<sup>3</sup> Rev. xx. 8. 10.



John saw a vision of the Church's history, from his own day to the consummation of all things," we surely cannot dissociate the Papacy from Antichrist, and then maintain that the history of the latter is excluded from these mystic pages. We cannot imagine that a book, which sets before us a symbolic sketch of the fortunes of the Christian Church, from the commencement of her state militant to the close of her triumphant career, should leave unnoticed the character, the deeds, and the fate of one with whose history that of the Church is so fearfully interwoven, or even dismiss with a merely passing allusion the most powerful and inveterate enemy with which she has to contend in her earthly warfare. To apply to this subject Dr. Wordsworth's own argument concerning Rome: "the Apocalypse being a Divine, and therefore a perfect history, such an omission seems to be incredible."

I consequently incline to the opinion, that St. John does in the Apocalypse enter far more largely into the history of Antichrist, than Dr. Wordsworth seems disposed to admit, and that the reason this learned writer does not discern the Antichrist of St. John's Epistles in his prophetic writings is simply this: in the former, the Apostle speaks plainly, in the latter in parables; and Dr. Wordsworth has not recognised as identical, a power, sketched in the one case in undisguised form and unclouded colouring, in the other veiled under the

shadowy mists of prophetic symbolism. Cede the point that the Apocalypse "discloses the history of the Church even to the day of doom," and it follows, almost of necessity, that the history of Antichrist must be latent somewhere under its mysterious imagery. One of these two results seems therefore inevitable: either the power spoken of by St. John in his Epistles is the *same* with that occupying so prominent a position in the Apocalypse; or the Apostle, while in the Revelation portraying so vividly the one power, has not failed to furnish us also with certain indications of the other.

In accepting the latter conclusion, we immediately find ourselves engaged in this inquiry:—in what part of the Apocalyptic visions is the history of Antichrist to be found? The following extract from "Dalton's Commentary on the New Testament" will show in what portion of them this power was sought for in ancient times. In his exposition of the 13th chapter of the Revelation, he says, "Modern commentators have applied the whole subject to the Papacy, supposing that the first Beast has had its fulfilment in the political power of Papal Rome, and the second in the religious system of that Church. *Ancient commentators* looked upon this prophecy as the last manifestation of Antichrist, in his political and religious aspect. They believed that Antichrist, in his principles, has been at work from the *beginning*, but that at the end of this dispensation, God will

permit this evil to appear in a personal shape, and that one great individual, called 'the Wicked One,' 'the Son of Perdition,' or as here, 'the Beast,' will gather together the enemies of God, to persecute the Church, oppose the restoration of the Jews, and to aim at driving all true religion from the Church."

Dr. Maitland gives the following able summary of the difference of opinion concerning Antichrist, which exists between the early Christian Church and the Protestant Church of the present day. "The common doctrine of the Christian Church, grounded on plain declarations of Scripture, has always been, that at some time or another an apostasy must take place, promoted or headed by some person or power who is variously designated in Scripture as 'the Little Horn,' 'the Beast,' 'the Man of Sin,' 'the Son of Perdition,' and 'the Wicked One'—and who has been commonly known in the Church under the title of Antichrist.

"Thus far the early Church, and the Protestant Church of the present day are agreed; but, when they come to particulars, they differ on three very important points.

"It is impossible where so many writers, with so many varieties of opinion, are concerned to speak with perfect accuracy; but I believe that the doctrines which I am about to state as those of the *Early Church*, were held by all Christian writers

for at least twelve centuries; and that those which I ascribe to the *Protestant Church*, have been maintained by most Protestant divines, and are held by most Protestant writers on Prophecy in the present day. The three points of difference are these:—

“(1) As to the NATURE of the Apostasy.

“The *Early Church* conceived of it as an actual departure from Christianity. Not merely a falling off from the purity of the Christian Faith by professed Christians; but as a renunciation of that Faith, and a falling away from all profession of it, into open, blasphemous, and persecuting idolatry.

“The *Protestant Church* understands the Apostasy to mean the impure Christianity of a corrupt part of the Christian Church; or a hypocritical profession of Christianity, by a body falsely pretending to be a Christian Church.

“(2) As to the DURATION of the Apostasy.

“The *Early Church* expected that the Apostasy would not take place until a few years before the advent of our Lord to judgment; and that the persecution arising out of the Apostasy would not last more than three years and a half.

“The *Protestant Church* maintains that the Apostasy has long since taken place; and has already existed during many centuries.

“(3) As to the LEADER or head of the Apostasy.

“The *Early Church* expected an individual Antichrist, who should be an infidel blasphemer, giving



honour to no God, suffering no religious worship to be paid to any but himself, and requiring that worship from all men on pain of death.

“The *Protestant Church* supposes a succession of individuals, or bodies of men, each forming the Antichrist of his own period, being an integral part of an Antichrist to be composed of, and completed in, the whole series; and that the individual (when that is the hypothesis) or leader (when a Church is supposed) has been, and is, a Christian Bishop, professing to be the Vicar of Christ on earth, and to act in his name and for his glory. It is needless to say that these opinions are widely different <sup>4</sup>.”

Dr. Maitland has spoken only of the Presentists and the Futurists; on the Preterists he has not touched. The following extract from a pamphlet, entitled “A Quietus for the Coming Struggle,” professing to give “a brief sketch of the exegetical history of the two beasts,” may suffice to supply the deficiency:—“The earliest writers of whom we have any account understood them to symbolize *Pagan Rome under the Cæsars*, the former denoting specially the first persecutor Nero, whom they expected to revive, returning from the East across the Euphrates, as the Antichrist of Paul and John. This appears, more or less clearly, from Works contempo-

<sup>4</sup> An Attempt to elucidate the Prophecies concerning Antichrist, pp. 1—3.



aneous, or nearly so, with the Apocalypse; such as the Ascension of Isaiah (iv.), Book of Enoch (cxxxix.), perhaps 2 Esdras (xi.), Sibyl. Or. (B. iv. v. viii.), probably Test. xii. Patr. Hermas, Apocr. Apoca. of John, Barnabas, Irenæus, &c. Hippolytus and Victorinus interpreted the two beasts to be Pagan Rome and Antichrist. When long time had passed away, and no Nero appeared, expositors seem to have had recourse to the widest generalizing. According to Tichonius, the whore and the beast were the world and its evil propensities. According to Primasius, the beast represented the wicked in general. So Bede. Subsequently, more definiteness of exposition was adopted, and germs of the present popular system of exposition began to show themselves. One or other beast meant a future Antichrist, *an individual*, in the opinion of Andreas, Arethas, Ausbert, Joachim, Albert, T. Aquinas, Beringaud, and others."

In adopting the opinion set forth by Dr. Maitland with regard to the *future manifestation of Antichrist*, I propose to institute an inquiry which will, I hope, result in the conviction that the view advocated by him is the true one.

If we apply ourselves to the study of the Apocalypse with thoughts of Egypt in our mind, and note what have been the views and impressions entertained by the generality of commentators with respect to her, we shall scarcely deem that sufficient attention has been directed to the annals of a king-

dom, to which such frequent reference is made by the inspired Seer; and whose history must, consequently, form so important an element in the deciphering of his mystic symbolism.

While so many volumes have been written replete with inquiry concerning the character of mystic Babylon, not one, to my knowledge, has been devoted to the unfolding of those spiritual realities veiled under the emblem of Egypt. Although the former is mentioned by name more frequently than the latter, Egypt is alluded to in the symbolism of the Apocalypse, and appears to contribute towards it more largely than does Babylon. In a word, Egypt, if I may so express myself, forms more or less an essential part of the woof of that sublime vision.

From overlooking this important fact, commentators, content with pointing out certain references in this mystic Book to that portion of Egyptian history which was so intimately connected with the earlier fortunes of the chosen people of God, have failed to obtain as deep an insight into the solemn truths enunciated in this prophetic volume, as these passages seem to me calculated to afford.

But, it will be asked: Are not Babylon and Egypt joint types of one and the same great feature in the history of the Church? Even were this the case, fresh light should be brought to bear on the adumbrated verities of Revelation, by the closer examination of a presumed synonym. But I believe

that hereafter I shall be in a position to prove that Egypt and Babylon are not employed as joint types of one stupendous fact, but represent two distinct and awful realities to be evolved, in the course of the Church's eventful history. I do not affirm that they may not typify the same reality under *different* aspects, and at *different* periods of time; but, to go no further at present, I contend that the marked contrast, displayed in their conduct towards the children of Israel and the God of Israel, forbids us to regard them as spiritual synonyms.

With respect to the earlier period of their existence, indeed, we are without the necessary data by which to institute a comparison; for while Holy Scripture points to Babel as the Mother of Harlots and abominations of the earth, on the infant state of Egypt she is totally silent. Here, however, we shall not, probably, be far wrong in regarding them as emulating each other in the paths of error—the Aholah and Aholibah of their degrading Idolatries.

If we trace the course of action pursued by each through a better known period of their history, we shall find them remarkable less for harmony than for antithesis. Test them in their relations to God's people, and what is the result?

The children of Israel were welcomed into Egypt by a grateful monarch and his court as the brethren of Zaphnath-Paaneah, the "Saviour of the Age." Reduced, in process of time, to a state of abject slavery, the benefits conferred by Joseph forgotten,

they were thrust out of the land, fugitives from the intolerable persecution and oppression of the very nation they had been instrumental in saving.

They were carried to Babylon as prisoners of war, many of them captured in open revolt against the government to which they owed allegiance, faithless to the oath they had sworn to their conqueror. They quitted it, freed from the bonds of slavery, laden with honour, and wealth, and blessing,—their captivity remembered but as a dream.

They went down into Egypt, rejoicing in the possession of the knowledge of the one True God, and secure under His immediate protection; they left it, incorrigibly addicted to idolatrous practices.

They entered Babylon deeply polluted with the abominations of idolatry; they left it so confirmed in the knowledge of Jehovah, that, amid all their after transgressions, they never again relapsed into the worship of strange gods.

Egypt was to Israel at the first a *providential protection*, Babylon a *providential punishment*; yet Egypt became to them eventually a curse, Babylon a blessing.

Egypt welcomed the Hebrew Patriarch as its Saviour, and imposed on his descendants the galling yoke of servitude.

The Jewish people were led captive into Babylon, on account of their sins, but Cyrus, their deliverer, caused their captivity to return, “saying to



Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

If we attempt to draw a parallel between Nebuchadnezzar or Belshazzar and the monarch of the Exode, the impiety of the two former pales in comparison with the stubborn obduracy of the latter. Thus, when Daniel interpreted Nebuchadnezzar's dream, the king answered, "Of a truth it is, your God is a God of gods, and a Lord of lords," &c. When "the three children" came forth unhurt from the midst of the burning fiery furnace, Nebuchadnezzar made a decree that every people, nation, and language, which should speak any thing amiss against the God of Shadrach, Meshach and Abednego, should be cut in pieces, and their houses be made a dunghill; "because," he concludes, "*there is no other God that can deliver after this sort.*" Again, in his subsequent proclamation, Nebuchadnezzar gives glory to God, and confesses his infinite power and universal dominion. "*I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. . . . Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and THOSE WHO WALK IN PRIDE HE IS ABLE TO ABASE.*" In truth the character of this Eastern despot is not without



some bright traits; wilful, yet open to conviction; exulting in his power, yet ready to humble himself before the majesty of Jehovah; though nurtured in error, not insensible to the appeals of truth; full of fury, yet willing to make ample reparation; his heart lifted up with pride, yet in his abasement extolling the power which had smitten him, and openly avowing his subjection to the God of Heaven. Indeed, the tenor of the last recorded edict of his reign may seem to justify the conclusion<sup>5</sup> that this once arrogant and idolatrous monarch died “a true convert” to the worship of the one True God. “*A man’s heart was given him!*”

But what is the bearing of the king of Egypt under analogous circumstances? To the first intimation of the will of God by Moses and Aaron, Pharaoh replies: “Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.” And even the stupendous miracles wrought by them, in attestation of their Divine mission, failed to turn him from his purpose. He remained callous to the solemn appeal. Each successive manifestation of the majesty and power of Jehovah, served but to exhibit in still darker colours his indomitable pride. When the infliction of the third plague had extorted from the awe-struck magicians the confession, “This is the finger of God,” “Pharaoh’s heart was hardened, and he hearkened not unto

<sup>5</sup> See Dr. A. Clarke’s Com. on Dan. iv. 37.

them, as the Lord had said." And whereas Nebuchadnezzar acknowledged that "those who walk in pride He is able to abase," Pharaoh's mad opposition to the will of Jehovah impelled him onward in the path of destruction, until he perished miserably,—an awful example of the unconquerable stubbornness of an abandoned human heart.

Compare him again with Belshazzar, him who dared to profane the sacred vessels of the temple, by introducing them into the orgies of idolatry, with which crowning act of impiety terminated at once his life, and the dynasty which his grandfather had so magnificently reared. When he beheld the fingers of a man's hand writing over against the candlestick upon the plaster of the wall, then his "countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." And after Daniel had interpreted the writing, albeit the prophet had foretold nothing but evil, Belshazzar commanded, "and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom." Can any thing be more dissimilar than the conduct of Pharaoh? The cowering form of the terrified Assyrian monarch stands out in strong contrast with the lofty bearing of that wilful king who knew no fear; the faithful fulfilment of the promise of the one, with the negation of all promises by him

whose spirit rose to more daring heights of rebellion, as each awful visitation of the Almighty was successively withdrawn. Thrice he rebelled against the reiterated command of God, encouraged by the enchantments of his magicians; thrice from the promptings of his own obdurate heart, after their solemn protest, "This is the finger of God." Then followed the fearful curse of judicial blindness; that he had hardened his own heart was his sin; that God hardened it was his punishment; he refused to glorify God by his obedience, and thus provoked God to glorify Himself by his rebellion<sup>6</sup>.

It may be urged that the parallel should be drawn between Israel in Egypt and Israel in Babylon, in which case the conversion of Nebuchadnezzar would correspond with that of the Pharaoh whose dreams Joseph interpreted,—and Belshazzar with the monarch of the Exode. This, indeed, renders the parallelism more harmonious, yet the contrast between the terror and remorse of Belshazzar and the hardened infidelity of the king of Egypt remains as striking as before. From whichever point the question is viewed, it must be conceded that Egypt proved far more rebellious and impervious to conviction than Babylon. The latter presents but an appearance of vacillation and timidity, when compared with Egypt; she alone displays an inflexible obduracy, which no demonstration of Divine

<sup>6</sup> See Bp. Patrick.

power could abate, no amount of judgment overcome.

The non-coincidence of symbolism, as applied to Egypt and Babylon, is, I believe, capable of proof by another and more direct line of argument. It is generally allowed that the "scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns," on which the woman whose name is Babylon is seated<sup>7</sup>, is the same as "the beast rising out of the sea"<sup>8</sup>, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy<sup>9</sup>." Now this latter beast is, as I shall presently endeavour to prove, a symbol of Egypt. If the proof be adequate, Babylon and Egypt, although closely allied, cannot be synonymous; the one surviving after the other has been consigned to destruction. For after an angel had proclaimed, "Babylon is fallen, is fallen," &c.<sup>1</sup>; we read (verse 9, and following), "Another angel," as Dr. Wordsworth has forcibly put it, follows, "saying with a loud voice, If any man *worship the beast* and his *image*, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God,"

<sup>7</sup> Rev. xvii. 3.

<sup>8</sup> The *beast rises* from the *sea*, the *woman* on the *beast sitteth on many waters*.

<sup>9</sup> Rev. xiii. 1.

<sup>1</sup> Rev. xiv. 8.



&c. Here then the worship of the beast himself seems to be anticipated, after he shall have dashed the harlot from the seat she had so long occupied. Babylon and Egypt cannot then be synonyms of the same dread reality. Should they be recognised as distinct in their *symbolic* character, as we have seen them to be in their history, their connexion with God's chosen people, the shades of their transgression, and their position in the Apocalypse, in what light, it may be asked, are they respectively to be viewed? The name of Babylon has been firmly riveted on the forehead of papal Rome; I hope to prove that we are justified in branding that of Egypt upon the brow of Antichrist.

Superstition and Antichristianity, of which mystic Babylon and Egypt appear to me to be the symbols, although alike deadly enemies to the truths of Revelation, comprise elements the most antagonistic. Superstition believes every thing, infidelity nothing; superstition receives "profane and old wives' fables" as verities of religion; infidelity rejects, as "cunningly devised fables," the word of the living God. Superstition erects a statue to Truth, and decks it with the trappings of a harlot; infidelity exclaims, "Down with her, down with her, even to the ground." Infidelity is as the axe at the root of the tree of Life, to cut it down; superstition as the parasitical plant, which engrafts itself upon her branches and steals away her vitality.



The antithetical character of these two fearful opponents to the truth of the Gospel, is well defined by Mr. Riddell.

“It is commonly said,” he observes<sup>2</sup>, “that  
“Superstition consists in believing too much, and  
“Infidelity in believing too little. This statement,  
“however, is not precise and accurate. The ques-  
“tion is not one of more or less, but it relates to  
“two different habits of mind,—the habit of not  
“believing, and the habit of believing. Infidelity is  
“the habit of not believing religious truth, suffi-  
“ciently declared and propounded. Superstition  
“is the habit of believing that which seems to be  
“religious truth, but is unsupported by sufficient  
“evidence; and it often happens that the same  
“mind which refuses to believe the Gospel, is yet  
“strong in its belief of that which is not the  
“Gospel. Subjectively speaking, and therefore  
“most accurately on a point like this, infidelity is  
“a refusing to believe where there is reason for  
“belief; superstition is believing without reason;  
“and hence, practically, with regard to religious  
“truth, infidelity is the habit of not religiously  
“believing what God has revealed; superstition  
“the habit of religiously believing what He has not  
“revealed. The difference lies, not in the presence  
“or absence of faith, but in the quality of that  
“faith, whether as reasonable or unreasonable, as

<sup>2</sup> Bampton Lect., 1852, pp. 133—136. 218.

“founded or not founded upon sufficient grounds,  
“and as having for its object what is true or what  
“is false. Religious faith is fundamentally a rea-  
“sonable belief of revealed truth; infidelity is an  
“unreasonable disbelief of this truth, and rejection  
“of its evidence; superstition is an unreasonable  
“belief of that which is mistaken for truth con-  
“cerning the nature of God and the invisible world,  
“our relations to these unseen objects, and the  
“duties which spring out of these relations. In  
“superstition there is faith unwarranted or mis-  
“placed; and hence the heathen rites and cere-  
“monies of worship were superstitious, not when  
“they were observed by unbelieving men, but when  
“they were observed in faith, without which, as  
“one of the ancients says (Plutarch, in his treatise  
“on Superstition), they were utterly sapless and  
“devoid of meaning. . . . This is the funda-  
“mental characteristic of superstition, that in  
“matters relating to religion and the unseen world,  
“it believes fictions in the place of truth, and its  
“observances are practised without adequate autho-  
“rity. It matters not precisely what that creed  
“and those observances are, but what they are not.  
“And accordingly, Tertullian may be said to have  
“written with far greater insight into the nature  
“of superstition than Augustine, when he de-  
“nounced certain observances as superstitious, not  
“on account of any direct conformity with heathen  
“idolatry, or as connected with any supposed inter-

“course with demons, but simply *on the ground of*  
“*a want of command or warrant by our Lord or*  
“*His Apostles*, and thus as tending to make their  
“observers like the heathen.

“It has been shown in general that Faith in its  
“essence, or its fundamental idea, is a reasonable  
“belief; Infidelity is unreasonable disbelief; Super-  
“stition is unreasonable misbelief. Hence, there-  
“fore, Infidelity appears as the direct contradictory  
“of Christian Faith, opposed to its existence, while  
“Superstition is rather the contrary of that Faith,  
“capable of co-existing with it, but in a state of  
“antagonism, hindering its development, and op-  
“posing its beneficial operation. Infidelity is *anti-*  
“*christian*; Superstition is unchristian; the former  
“is more directly opposed to the Gospel, the latter  
“more indirectly. Infidelity, so far as it prevails,  
“excludes Christianity; Superstition thwarts or  
“counteracts it.”

St. John closes the sacred volume with a solemn warning to either: “I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

In regarding Egypt as the type of Infidelity,

which would seem destined to attain its full development in the elevation of the Antichrist, I am supported, I conceive, not only by the Apocalypse, but by other portions of the Word of God. In the only part of the Revelation, for instance, where Egypt is designated by name, it occurs in conjunction with "the city where our Lord was crucified." Now, in our Saviour's day, Jerusalem certainly was not idolatrous, but unbelieving; and with this, singularly agrees a remarkable passage in the 9th chapter of St. Paul's Epistle to the Romans. To demonstrate to the Jewish people their then miserable condition in the sight of God, he adduces the awful example of Pharaoh, king of Egypt, leaving them to draw the parallel between his obdurate infidelity and opposition to Moses, and their own unbelief, and rejection of our Lord and Saviour Jesus Christ<sup>3</sup>.

There existed, indeed, between Egypt and Israel, in our Saviour's time, this marked similarity, which

<sup>3</sup> "The Apostle refers here to the case of Pharaoh and the Egyptians, and to which he applies Jeremiah's parable of the potter, and from them to the then state of the Jews." "As the Jews of the Apostle's time had sinned after the similitude of the Egyptians, hardening their hearts, and abusing the goodness of God after every display of his long-suffering kindness, being now fitted for destruction, they were ripe for punishment; and that *power*, which He was *making known* for their salvation, having been so long and so much abused and provoked, was now about to show itself in their destruction as a nation." —Dr. Adam Clarke on Rom. ix. 22. See also note on ver. 18.

entirely excludes Babylon from the category; that whereas the latter, on every recorded occasion, yielded to the evidence of miracles, Egypt and Israel rejected the supernatural appeal; judicial blindness was the consequent punishment inflicted on both. The reader cannot fail to recognise the strict parallel between the declaration of the Almighty concerning Pharaoh, "I have hardened his heart, and the heart of his servants <sup>4</sup>," and the passage in Isaiah <sup>5</sup> relating to the Israelites, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

A passage in the short Epistle of St. Jude may also be cited wherein Egypt is referred to as a type of Infidelity. "The Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire <sup>6</sup>." The Apostle here, in illustration of God's dealings with those who "denied the only Lord God and our Lord Jesus Christ," employs a figure similar to that in Rev. xi. 8, already referred to: "The great

<sup>4</sup> Exod. x. 1.

<sup>5</sup> Ch. vi. 10.

<sup>6</sup> Jude 5. 7.



city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

St. Peter also, alluding to the same apostasy which had crept into the Christian Church, describes these false teachers and their followers as "denying the Lord who bought them."

It should be observed that both the Apostles, in speaking of this rebellious apostasy from Christianity, refer to the fall of Satan and his angels from their first estate as analogous to it. This comparison of the sin of Egypt with the revolt of Satan himself, is very important as connected with the subject we are considering, and justifies the position which has been assigned to the monarch of the Exode and his people, in the symbolism of the Apocalypse.

I do not, however, mean to assert that infidelity and rebellion were confined to Pharaoh and the Egyptians. Far from it. The children of Israel themselves, in their journeyings through the wilderness, exhibited repeated and aggravated instances of these awful sins. Thus, St. Paul says, "What if some *did not believe*<sup>7</sup>?" and again, "Some because of *unbelief* could not enter into rest<sup>8</sup>." And herein consists another parallelism between Moses the type and Christ the antitype. The infidel opposition of both Israelite and Egyptian to the mission of the Jewish Lawgiver finds its echo

<sup>7</sup> Rom. iii. 3.

<sup>8</sup> See Heb. iii. 16. 19.

in the words of the Apostles of our Lord, "Of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with *the Gentiles*, and *the people of Israel*, were gathered together <sup>9</sup>."

This parallelism is also implied by St. Stephen in his defence before the Jewish Sanhedrim; for, speaking of Moses, he says, "To whom our Fathers would not obey, but thrust him from them, and in their hearts turned back again into *Egypt*." And, at the conclusion of his address, he thus severely draws the comparison between Antimosaism and Antichristianity:—"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: *as your Fathers did, so do ye*. . . . They have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers <sup>10</sup>."

Egypt, nevertheless, would seem to be the pre-eminent type of Infidelity. The Israelites were infidel because Egyptianized. They had been initiated into, and had learned to dote upon Egyptian mysteries and customs, and when called by Moses from darkness to light, "*in their hearts they turned back into Egypt*." In this school they proved apt and ready scholars, and hence it is, I apprehend, that Egypt symbolizes particularly Antichristianity and Antichrist, and that so many allusions to her

<sup>9</sup> Acts iv. 27, 28.

<sup>10</sup> Acts vii. 51, 52.

and the Exode are to be met with in the Apocalypse<sup>1</sup>.

Enough then appears on the surface, without at present extending the investigation, to induce us to regard Egypt,—that wilfully infidel nation of the Old Dispensation,—as the fitting type of Infidelity in the New. Pursuing this train of thought, in either case the singular phenomenon presents itself of an idolatrous power yielding to the force of truth, attested by miraculous credentials; adhering to it for a season, and subsequently relapsing into a form of error, kindred to that from which it had been rescued; persevering in that error, with an infatuation which can scarcely be ascribed to aught save judicial blindness, and in this its infidel state receiving its final overthrow at the hands of a rejected God. We shall find too, probably, in both instances, the reforming power of truth, having effected the end for which it was designed, in its turn, alas! succumbing to the insidious allurements of the falsehood which it had vanquished, and countenancing the re-establishment of those very errors which it had been instrumental in correcting.

I extract the following passage from “Delta on the Revelation,” in corroboration of the view which has been taken in the present chapter.

<sup>1</sup> In the 45th Psalm, the daughter of *Egypt* is sometimes considered to indicate the conversion of the Gentiles (*i. e.* infidels) to the Gospel of Christ.

“The object of Satan is unaccomplished so long as one Christian remains on earth. His unceasing endeavours have been directed to the utter extinction of godliness. The Papal Church itself, corrupt and abominable as it is, can only be viewed by Satan with *comparative* complacency, so long as the divinity of Christ and the necessity of atonement are recognised in it. They prove too much who would make Popery the *masterpiece* of Satan. It is heathenism in which he specially delights. He is not content to *corrupt* where it is possible to destroy<sup>2</sup>.”

The motive of Satan's unceasing endeavours is obvious. Divest Papal Rome of the manifold superstitions in which she has enveloped herself, and you discover the pure Christianity of that Church, whose early “faith was spoken of throughout the whole world.” Subvert the temples which Paganism has reared to *her* divinities, and, below their deepest foundations, you discover but the mouth of the bottomless pit.

Papal Rome, indeed, enfolds the cross of Christ in lying vanities, but Paganism surrounds with varied systems of investiture the Satanic Serpent of Paradise.

When we remember that the Beast dethrones the woman, that Egypt survives when Babylon shall be no more, those words of warning, with

<sup>2</sup> P. 159.

which Isaiah follows up his triumphant insultation over Babylon, may not be inapplicable at a future day. "Rejoice not . . . because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent<sup>3</sup>."

<sup>3</sup> Isa. xiv. 29. On this passage Mr. Scott has the following comment. "These verses (28—32) form a distinct prophecy which probably was delivered at another time. Uzziah had vanquished the Philistines (2 Chron. xxvi. 6, 7), but when he died, and the Jews were afterwards greatly enfeebled during the reign of Ahaz, and left in great difficulties at his death, the whole land of Philistia, and all connected with it, rejoiced. But it was predicted, that Hezekiah would be more terrible to them than Uzziah had been; as if a serpent of a less poisonous nature, and less formidable, should produce a cockatrice, or a fiery flying serpent."

The opinion appears general, that the expressions, the cockatrice and fiery flying serpent, are spoken of Hezekiah. If so, it would appear that, like the Brazen Serpent applied to Christ, the figure is one, less of person than of effect. To the good Hezekiah *himself*, the term Cockatrice or Basilisc would seem peculiarly inapposite. But if (as has been supposed) the Philistines were descended from those shepherd kings who had been driven from Egypt by the early monarchs of the 18th dynasty, then the terms, in which the prophecy was couched, were singularly appropriate. For the prophet assures these inveterate enemies of the Israelites, that, although the death of Uzziah had given a temporary respite to their broken fortunes, a Jewish monarch should yet ascend the throne of David, who would, in effect, prove to them as great a scourge, as had been to their forefathers those mighty monarchs of Egypt, whose peculiar designation and badge was the Cockatrice.



Thankful may we be that the Prophet directs our thoughts also to better things than these: that he speaks of a time when "dust shall be the serpent's meat<sup>4</sup>:" that he contemplates a day when "Israel shall be third with Egypt and with Assyria, *even* a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance<sup>5</sup>."

<sup>4</sup> Isa. lxy. 25.

<sup>5</sup> Isa. xix. 24, 25.

## CHAPTER II.

## THE WOMAN CLOTHED WITH THE SUN.

IN order to approach more advantageously the object proposed in the present volume, that of throwing light upon the mystic number of the beast as given in the concluding verse of the 13th chapter of the Revelation, it is requisite to direct our attention to the commencement of the preceding chapter of that Sacred Book.

Christianity, as well as Idolatry, has its mythology; for mythology is a system of fables, and a fable is a fiction which symbolizes either a fact or a falsehood, a verity or a fallacy, veiled under a series of metaphors. Under such a form are communicated in pagan lore the elements and records of Heathenism; under such a form are portrayed in the Apocalyptic page the profundities of Christianity, and the destinies of the Church. The difference is less in the vehicle employed than in the matter conveyed; pagan mythology presenting to its votaries in figurative language a system of lies;

Christian mythology, through a similar medium, imparting to its disciples a knowledge of Eternal Truth.

Of this character are the great wonders beheld in Heaven, and described by St. John in the 1st and 3rd verses of the chapter before us: figurative representations of vast realities; Christian hieroglyphics, indicating with parabolic significance momentous verities connected with the Church of Christ<sup>1</sup>.

Commentators on the Apocalypse are by no means decided whether the visions which it contains are to be regarded as indicating contemporaneous or consecutive portions of the Church's history. That a greater amount of proof than has hitherto been brought forward in favour of the former position might be adduced, the author fully believes; the inquiry, however, is of too extended a character to admit of being entered upon here. It must suffice to observe, that members of each of the three leading schools of prophetic interpretation, viz. the Preterists, the Presentists, and the Futurists, have remarked that the inspired seer appears, about the commencement of the 12th chapter, to be carried back to a period antecedent to that to which the vision, described in the latter verses of the 11th chapter, had conducted him; that he takes a retrospective view, the better to prepare his readers

<sup>1</sup> See Rose's Parkhurst, voce *σημειον*.

for those portions of prophetic symbolism which follow.

The question at issue is of so much importance, that I may be excused for pausing to cite some authorities on the subject. Moses Stewart, who, with the exception of those portions of the Apocalypse which speak of Gog and Magog, interprets it as a drama long ago enacted, in his opening of the 12th chapter, says:—"The first question which presents itself, is: Whether the writer has here taken a regressive step, that is, whether, instead of describing what is yet future, he goes back to a brief sketch of *the past*, in order the better to enter afterwards upon the declaration of the future. An attentive examination of the whole chapter will lead, as it seems to me, to a full persuasion that he has taken such a step<sup>2</sup>."

Also Albert Barnes, who regards this mystic book as a symbolic representation of the Church's history from the Apostolic Age to Christ's second advent to judge the world, speaking of the last verse of the 11th chapter, says:—"Here ends, as I suppose, the first series of visions referred to in the volume sealed with the seven seals. Chap. v. 1. At this point, where the division of the chapter should have been made, and which is properly marked in our common Bibles with the sign of the paragraph (¶), there commences a new series of visions, in-

<sup>2</sup> Commentary on the Apocalypse, vol. ii. p. 249. Also vol. i. p. 185.

tended also, but in a different line, to extend down to the consummation of all things. The former series traces the history down mainly through the series of *civil* changes in the world, or the *outward* affairs which affect the destiny of the Church; the latter—the portion still before us—embraces the same period with a more direct reference to the rise of Antichrist, and the influence of *that* power in affecting the destiny of the Church<sup>3</sup>.”

Again, Burgh, who believes the greater part of the Apocalyptic visions to be yet unfulfilled, speaking of chap. xii. says :—“It should be observed that this chapter and the next are not a continuation of the Prophecy, (strictly speaking,) but a *recapitulation* in part of the matter, occupied by the preceding chapter; . . . this appears at once from the fact, that the period of time assigned to chap. xi. is also the period in which the events of chap. xii. and xiii. occur<sup>4</sup>.”

It will be observed, then, that Stewart and Barnes, although belonging to different schools, both imagine that the Revelation at the 12th chapter *recurs to the first outgoings of Christianity*, and that Burgh also supposes a *retrograde movement*, although his theory precludes the idea that it retrogresses to so early a period of the Church's history.

That the earlier portion of the 12th chapter

<sup>3</sup> Barnes on the Revelation, p. 339.

<sup>4</sup> Burgh on the Book of Revelation, p. 225.



associates itself with a remarkable period in Egyptian history, is by no means a novel idea. Mr. Burgh, commenting on the words, "There appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," says, "Who, I ask, are we to understand by this description? The general answer is, that it is the Christian Church, which may be fitly represented as encircled by light; but this interpretation, it strikes me, is far too general for so circumstantial an emblem. When I look into the Scriptures for an interpretation, I find no accurate correspondence to the emblem, except in the Jewish nation, and I do find one occasion upon which the Jewish nation is similarly described. I allude to one of the prophetic dreams of Joseph<sup>5</sup>, 'And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, *the sun and the moon and the eleven stars* made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall *I and thy mother and thy brethren* indeed come to bow down ourselves to thee to the earth?' In this passage," continues Mr. Burgh, "the sun, moon, and eleven stars, (or twelve, including Joseph himself,) are decidedly emblematical of the Jewish

<sup>5</sup> Gen. xxxvii. 9.

nation<sup>6</sup>." But in truth, the passage in Genesis, to which Mr. Burgh refers, demands a yet closer examination. Let us revert to the *first* dream of this favoured son of Jacob. He said unto his brethren, "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us, or shalt thou indeed have dominion over us?" Of these two dreams it will be observed that the second is an amplification of the first, the one foretelling that his brethren merely would make their obeisance to Joseph, the other that his father and his mother also would bow down to him to the earth. It is remarkable that it was in Egypt that both these visions received their accomplishment. "The first," says Bp. Patrick, "was fulfilled when his brethren came for corn into Egypt, the second when Jacob went down into Egypt, and no doubt showed that respect which was due to the Viceroy of the country, and so did his mother (in law) Bilhah (for Rachel was dead), and all his brethren."

The Prophecy then in Rev. xii. 1, glancing apparently at the first outgoings of the Jewish Church, when Jacob had received the name of Israel, and

<sup>6</sup> So Hales in his Chronology, vol. iii. p. 633.

dwelt with his sons in the promised land, carries us forward to the period when the aged Patriarch, at the invitation of Pharaoh, went down into Egypt, and became a stranger in the land of Ham. Surely if Jacob recognised in himself, his wife, and sons, the reality of which the sun and moon and twelve stars were a type and shadow, we can scarcely err, when met by a similar symbolism in the Apocalypse, if we regard the woman as an impersonation of the Jewish Church in the earlier periods of her history.

Finding ourselves thus apparently on Egyptian soil, we shall be better prepared to estimate the correctness of those commentators, who, in the succeeding portion of this chapter, have discerned a reference to Egyptian history. It conducts us evidently to that period when the palmy days of Israel in Egypt had been exchanged for those of degrading and intolerable bondage.

Mr. Elliott, of whose admission I the more readily avail myself, disconnected as it is from the theory which he himself propounds, speaking of the Dragon mentioned in the 3rd verse, says, "The figure is primarily *Egyptian*, having reference to the *Nile-dragon*, or *crocodile*. So Ps. lxxiv. 13: 'Thou brakest the heads of the dragons in the waters.' Isa. li. 9: 'Art thou not it that hath cut Rahab<sup>7</sup>,

<sup>7</sup> Qu. Is Egypt called Rahab, not from the similarity of the Delta to a pear, but from the two monosyllables Ra—ab, the Solar Serpent?

and wounded the Dragon?' and Ezek. xxix. 3: 'I am against thee, Pharaoh, king of Egypt, the great Dragon that lieth in the midst of his rivers,' are all written of the Egyptian anti-Israelitish power." Not that the Dragon here mentioned is employed *principally*, but *subordinately*, to typify Pharaoh, king of Egypt. The main object of the symbol is too clearly indicated both in the 9th verse of the chapter before us, and in Rev. xx. 2, to admit of a reasonable doubt on the subject. "The Dragon" says the sacred penman, "is that old serpent the Devil, and Satan, which deceiveth the whole world." It is the author of evil himself, who is here embodied in that form under which he effected the fall of man. Pharaoh is, indeed, styled the Dragon of the Nile, but it is on the ground of his kingdom being the land of darkness, the stronghold of Satan, and the monarch himself his avowed impersonation and slave.

The assertion of St. John that "the *Dragon* is that *old* serpent the *Devil*," would seem to throw light upon the obscure etymology of both these words, and to show that the term Dragon is employed with singular propriety as a type of Satan, and also of Pharaoh, his willing instrument. The ancient name for the serpent in the Celtic language was Hak, and the worship of that reptile having been, as we have seen, originally derived from the East, it might be presumed that to this term Hak a kindred appellation would exist in Eastern climes.

In accordance with this supposition, the writer of the Article upon the "Adder," in Kitto's Cyclopædia of Biblical Literature, says, that "another name" of that venomous reptile "varying in the old European tongues from *ag*, *ach*, to *hag*, has more connexion with the *Semitic*;" that the *naja* is "one of the Sanscrit forms of the same appellation whence we have the word *hag*;" and that the *nagas* of the East, the *hag-worms* of the West, and the *haje* have all been deified and styled agathodæmon, or good spirit." He adds, that "the most prominent species of the genus of which he is treating is the *naga tripudians*, *Cobra di Capello*, hooded or spectacled snake of India, venerated by the natives; even by the serpent-charmers styled the good serpent to this day, and yet so ferocious, that it is one of the very few that will attack a man when surprised in its haunt, although it may be gorged with prey." From these remarks it appears evident that the serpent, which the above writer elsewhere terms the "*mysterious ag* <sup>8</sup>," and the *naja* or *Cobra di Capello*, if not identical, have been alike objects of Pagan idolatry.

If now we examine the origin of the term Dragon etymologically, it will be found to resolve itself without violence into the following elements. "De" (the old Chaldee prefix), "Ra—ag—on," the Royal Sun Serpent <sup>9</sup>.

<sup>8</sup> See article voce "Serpent."

<sup>9</sup> It is singular how the word Dragon has been preserved,



Analogous to this seems to be the etymology of the word *devil*. The Arabic ابليس *eblees*, the chief of the apostate spirits, is, says Dr. Adam Clarke, probably corrupted from the Greek διαβολος, *diabolos*; from which the Latin *diabolus*, the Italian *diavolo*, the Spanish *diabolo*, the French *diable*, the Irish or Celtic *diabal*, the Dutch *duivel*, the German *teufel*, the Anglo-Saxon *deofal*, and the English *devil*, are all derived<sup>10</sup>. Notwithstanding Dr. Clarke's suggestion that the original διαβολος comes from διαβαλλειν, to shoot or pierce through, may it not fairly be inferred that the whole of this system of nomenclature (*diabolus* itself included) is derived from the older root, De—ef (or eph)—el, the Solar Serpent? and with this supposition the Arabic term *eblees*, ushered in by the old Chaldee prefix De, fully corresponds.

Indeed, whether we consider the term Dragon, or Devil, or Amun-kneph, or Baal-zephon, or Baal-zeboul, or Apollyon, or Abaddon, they each and all seem to centre in one dread reality,—the arch-spirit of evil, transformed into an angel of light, and symbolized under the form of the Solar Serpent. Thus Baal-zeboul (as it is written in Greek) resolves itself into Baal-Z'eb'el, or if it with but little variation, throughout the whole of Western Europe. Thus, in Italian it is *dragone*, in French *dragon*, in Dutch *draak*, in German *drache*, in Irish *draic* or *draig*, in Welsh *draig*, in Swedish *drake*, in Danish *drage*. See Webster's Dict.

<sup>10</sup> Note on Ps. cix. 6.

be read Zeboub, then, according to the Oriental custom of reduplicating words to augment intensity, Z'—eb—oub, The Serpent of serpents<sup>1</sup>. Thus again Apollyon, Aph—el, or eli—on, the Sun Serpent; Abaddon, Oub—ad—on, the Lord the Solar Serpent. Pursuing the inquiry still farther, he reappears as the Pythian Apollo of Grecian and Roman Mythology. “Non dubitandum est,” says the learned Heinsius, “quin Pythius Apollo, hòc est spurcus. ille spiritus, quem Hebræi Ob et Abaddon, Hellenistæ ad verbum Απολλωνα, cæteri Απολλωνα dixerunt, sub hâc formâ quâ miseriam humano generi invexit primò cultus<sup>2</sup>.” There is no doubt, but that Pythius Apollo, that is, that wicked spirit whom the Hebrews called Ob and Abaddon, the Hellenistic Greeks correctly Apollyon, and others Apollo, was first worshipped under that form in which he brought misery to the human race<sup>3</sup>.

<sup>1</sup> So Wilkinson speaks of Apop (Apophis) as the Great Snake-giant, the symbol of sin, where the syllable appears to be repeated with this object. Popular Account, vol. i. p. 330.

<sup>2</sup> Bryant, vol. ii. p. 202.

<sup>3</sup> The following remarks from Ennemoser's History of Magic may be considered interesting.

“It is remarkable that, while the etymology of *Obi* has been sought in the names of ancient deities of Egypt, and in that of the serpent in the language of the West, the actual name of the evil deity, or *devil*, in the same language appears to have escaped attention. That name is written by Mr. Edwards, *Obboney*” (the reader will observe the etymological elements

But further, I had thought, that as Satan is here Egyptiacally delineated, so the colour in which

of the name *Ob On*, the Solar Serpent); “and the bearer of it is described as a malicious deity, the author of all evil, the inflicter of perpetual diseases, and whose anger is to be appeased only by human sacrifices. This evil deity is the Satan of our own faith; and it is the worship of Satan which, in all parts of the world, constitutes the essence of sorcery. If this name of *Obboney* has any relation to the *Ob* of Egypt, and if the *Ob*, both anciently in Egypt, and to this day in the west of Africa, signifies ‘a serpent,’ what does this discover to our view but that Satan has the name of *serpent* among the negro nations as well as among those of Europe? How it has happened that the serpent, which, in some systems, is the emblem of the good spirit, should in others be the emblem of the evil one, is a topic which belongs to a more extensive inquiry. This is enough for our present satisfaction, to remember that the profession of, and belief in sorcery or witchcraft, supposes the existence of two deities—the one the author of good, and the other the author of evil; the one worshipped by good men for good things and good purposes, and the other by bad men for bad things and purposes; and that this worship is sorcery and the worshippers sorcerers.

“It will be seen that, since African charms are to prevent evil, and others to procure it, the first belong to the worship, and are derived from the power of the good spirit, and the second are from the opposite source. It is to be concluded, then, that the superstition of *Obi* is no other than the practice of and belief in the worship of *Obboney*, or *Oboni*, the evil deity of the Africans, the serpent of Africa and of Europe, and the old serpent and Satan of the Scriptures; and that the witchcraft of the negroes is evidently the same with our own.”

It would appear from the preceding note, that the witchcraft of Africa is identical with that spoken of in Holy Scripture;

he is depicted, might have reference to Egyptian ideas and customs; all "de facto" rulers of Egypt, Persian (?), Greek, and Roman sovereigns being, as Mr. Gliddon observes<sup>4</sup>, coloured *red* out of compliment, like the Autochthonous Pharaohs. But the original word "*πυρρός*" (purros) is connected rather with the idea of fire than of vermilion, and would seem to present to the mind an image of the great dragon streaming with lurid flame from the deep abyss, in contradistinction to the bright effulgence of the woman clothed with the sun.

Of this great red or fiery dragon, we read that he had "seven heads, and ten horns, and seven crowns upon his heads." We have here, as I have already observed, a twofold symbol, allusion being made at once to Satan himself, and to Pharaoh his representative; the former, however, being the prominent object of the vision, the latter only a subordinate feature. I do not imagine, that, so far as Satan himself is concerned, we are here called upon to seek an explanation of the seven heads and ten horns in the distinctive characteristics of any *earthly* power, any more than we look for an earthly response to the seven horns and seven eyes of the Lamb in the midst of the throne. With regard to

for the Witch of Endor, to whom Saul, when God had departed from him, sought for counsel, is in the original termed Ob, the woman being evidently designated by the name of the Evil Spirit to whose service she was professedly devoted.

<sup>4</sup> Otia Egyptiaca, p. 134.



Pharaoh indeed the case may be different; but I shall have occasion hereafter to touch upon the seven heads and ten horns, so far as they relate to him, when treating of the seven-headed and ten-horned beast spoken of in the 13th chapter. At present we ought, probably, to take a more spiritual view of the subject. It should be borne in mind, that the number *seven* is a sacred mystic number typifying spiritual perfection, and that among all nations the number *ten* has been universally considered indicative of completeness, from the primitive custom of counting upon the fingers to that number and then commencing anew<sup>5</sup>. The former number may therefore be regarded as a symbol of *spiritual*, the latter of *earthly*, perfection<sup>6</sup>. The

<sup>5</sup> To this rule, the Caribbees are said to form the sole exception, counting with one hand only, and making their determinate period at five. See Godfrey Higgins, *Anacalypsis*, vol. i. pp. 2. 17.

<sup>6</sup> We find a curious illustration of this in the fact that when France, in the awful season of her wild infidelity, bent on erasing from her calendar all that had been associated with religious belief, set aside the hebdomadal division of time, as professing to be of Divine appointment, she broke up her periods of days into decades, as the mode of computation best adapted to general convenience. That the measure was not original is rendered probable from a remark of Lipsius. He says, "Many of the primitive institutions of Egypt differed from those of Asiatic nations. The most remarkable of these differences . . . is the institution of the *Sabbath*, where the decadal week of ten days was substituted for the week of seven days, of which (*i. e.* the week of seven days) we find traces among the other nations



union of the seven crowned heads with the ten horns may, consequently, indicate in its widest sense the claim of Satan to universal dominion both spiritual and temporal<sup>7</sup>.

A reference to Webster's dictionary will show that the significations of the word Dragon respond, not only to the commencement of the 4th verse of the chapter before us, but also to various other passages of Holy Writ, in which Satan is spoken of. "In Irish, *drag* is fire; in Welsh, dragon is a leader, chief, or sovereign, from *dragiau*, to draw; in Scotch, the word signifies a paper kite, as also in Danish, probably from the notion of flying or shooting along like a fiery meteor; in Welsh, *draig* is rendered by Owen a procreator or generating principle, a fiery serpent, a dragon, and the Supreme; and the plural *dreigiau*, silent lightnings, *dreigiau*, to lighten silently. Hence I infer, that the word originally signified a shooting meteor in the atmosphere, a fiery meteor, and hence a fiery or flying serpent, from a root which signified to shoot or draw out." With these definitions compare such scriptural expressions as the following. "The prince of the power of the air." "The prince of this world." "The god of this world." "We wrestle not against flesh and blood, but

of the earth." Einl. p. 23, &c. It would appear then that in *Ancient Egypt* also the Sabbatic institution had fallen into desuetude or been buried in oblivion.

<sup>7</sup> See Archdeacon Harrison on the Prophecies, p. 328.

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "I saw Satan as lightning fall from Heaven." "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy<sup>8</sup>." Now turn to Rev. xii. 9. "He (Satan) was cast out into the earth, and his angels were cast out with him." "His tail drew the third part of the stars of heaven, and did cast them to the earth." This precipitation of Satan and his myrmidons from Heaven on the assumption of the man-child, seems to be represented under the figure of a fiery meteor or glowing comet, disturbing by the power of attraction the divine laws of the planetary system, drawing away the stars of Heaven from the appointed courses of their several orbits, and organizing them as satellites of his own sphere, till, finally dashed down with him from the eccentric pathway he had usurped, they are "reserved in everlasting chains under darkness unto the judgment of the great day."

But is this the whole signification of the Prophecy? I think not. Its scope appears to me to partake of a more extensive character. The imagery is peculiar, as symbolizing, not only a spiritual reality, but an earthly type and *antitype*, pointing no less to the early Jewish than to the

<sup>8</sup> John xiv. 30 ; xvi. 11. Eph. vi. 12. Luke x. 18, 19.

early Christian Church; no less to Israel after the flesh, than to the Jerusalem above, which is the mother of us all.

Let us direct our attention to this second point.

That Moses was an eminent type of Christ we are not permitted to doubt. The Hebrew Law-giver himself thus predicts the future parallelism:—"The Lord thy God will raise up unto thee a *Prophet* from the midst of thee, of thy brethren, *like unto me*;"—a prophecy of which St. Peter recognises the fulfilment in the person of the Messiah<sup>9</sup>. This parallelism between the devoted servant of God and the only-begotten of the Father commences in infancy. The destruction of all the Hebrew male infants at the instigation of Pharaoh, finds its response in the command of Herod to slay all the young children in the ill-fated village of Bethlehem. The escape of Moses from the machinations of the one tyrant, answers to the deliverance of the Holy Child Jesus from the murderous designs of the other. The flight into Egypt, and subsequent return of the latter to Judæa, on the death of Herod, constitute another striking point of resemblance, rendering the words of Hosea, "Out of Egypt have I called my son," as applied by the Evangelist to Christ, pertinent alike to the founders and followers of the fleshly and spiritual

<sup>9</sup> Acts iii. 22.

Israel. As a mediator, Moses stood alone in the annals of the Jewish people, until the manifestation of Him who is the Mediator of a better covenant established on better promises. "There arose not a Prophet like unto Moses" until "God sent forth His Son born of a woman." The faithfulness of the former "as a servant," over all his house, finds its response in the faithfulness of "Christ as a Son over His own house." The stupendous miracles performed by the Hebrew deliverer stand unrivalled, save by the mighty works of Him who cast out devils by the finger of God. The manna, so miraculously supplied during the forty years' wanderings in the wilderness, was a type of that true bread which came down from Heaven that a man might eat thereof and not die. The Shepherd's staff ( $\rho\alpha\beta\delta\omicron\varsigma$ ), or rod of Moses, the instrument at once of deliverance and guidance to God's people, and of utter destruction to His enemies, finds its antitype in that of the Good Shepherd, who knows his sheep, and lays down his life for his flock, but will bruise his enemies with a rod of iron ( $\rho\alpha\beta\delta\omega\ \sigma\iota\delta\eta\rho\epsilon\omega$ ), and break them in pieces like a potter's vessel. The leader of the Church by predilection responds to Him who is Head of the Church universal; the king in Jeshurun (*i. e.* king of the upright or righteous) to Him of whom it is sung: "Just and true are thy ways, thou King of saints." The legislative office of either may serve to complete the parallelism; the law, contained in ordinances pro-

mulgated by Moses, responding to the law of Faith, established by Jesus Christ<sup>1</sup>.

Under the figure of the man-child, both type and antitype appear to be symbolized; our attention is directed simultaneously to "the man Moses," and the God-man Jesus Christ. That a reference is made to the *latter* almost all commentators are agreed, however sceptical some may be as to the correctness of the former position. Moses Stewart makes the following remarks on this point:—

"We come now to the second catastrophe. Here, too, as at the first, is a proem or prologue. . . . It is a *symbolical representation of the Logos becoming incarnate*. From the body of the Church he comes, as to his fleshly or mortal nature. Here, as often in the Old Testament, and many times in the New, the Church is represented under the emblem of *a woman*. It is not the Church, merely as Jewish, certainly not the Church as Christian, (which was subsequent), but the Church as beloved of God, and always the object of His care and love, which is symbolized as the mother of the 'Man-child, who is to rule the nations with an iron sceptre'. Like the bride in Psalm xlv. 13, she is adorned with great splendour. Sun, moon, and stars unite in shedding their glory around her. She is intro-

<sup>1</sup> See Dr. Jortin's remarks on Ecclesiastical History, where he adduces thirty-nine points of resemblance between Moses and the Messiah.

<sup>2</sup> Rev. xii. 5.



duced as being pregnant with the child who is to be the great King, and Satan is presented as her violent and persecuting enemy. He stands ready to devour the child at its birth. But the woman is protected by a watchful providence, and flees into the wilderness, where she finds an asylum from Satan's vengeance<sup>3</sup>. The history of Mary, the cruel designs of Herod when he massacred the children at Bethlehem, and the flight of the infant Saviour's parents into Egypt through the wilderness, must all have been floating before the mind of the writer when he drew this picture. His meaning is rendered too specific by the declaration, 'She brought forth a son, who is to rule all nations with an iron sceptre,' to admit of any room for doubt as to the general design of this proem to the second catastrophe<sup>4</sup>."

Dr. Cumming, who, in his interesting Apocalyptic Sketches, interprets the birth of the man-child as "the symbol of Christian people, the first-born,—the 144,000—the sealed ones incorporated, or in their corporate and united capacity<sup>5</sup>," adds, "it cannot mean our Lord in any sense or shape; nothing but the most arbitrary and unwarranted construction could lead to this conclusion<sup>6</sup>." In

<sup>3</sup> Chap. xii.

<sup>4</sup> Vol. i. p. 185. See also vol. ii. p. 249.

<sup>5</sup> P. 220.

<sup>6</sup> Dr. Cumming says, p. 218, "The *woman*, I believe, represents Christ's true Church—the sealed ones," &c. Hence the

support of my position I would therefore direct attention to the following passages, either directly, or by implication, parallel. We read, ver. 5, that the woman "brought forth a man-child, who was to rule all nations with a rod of iron: and her child *was caught up unto God, and to His throne.*" It will be objected, that this latter clause does not, with sufficient distinctness, fix the description on our Blessed Lord, some allusion to whose death and resurrection is requisite fully to satisfy the mind, as to this definite object of the vision. But, in point of fact, the anticipated references are implied. To the passage before us, "Her child was caught up unto God, and to His throne," the opening words of Psalm cx., "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool," must needs surely furnish a parallel. Now, on referring to Acts ii. 34, 35, we find St. Peter applying this passage to Christ. Dr. Cumming must ignore this parallelism and St. Peter's direct application of it to our Lord, in connexion with those other words of the Psalmist, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption," to be justified in his assertion, that the interpretation here given is arbitrary and unwarrantable. In fact, the whole history of the Messiah up to his Ascension is contained in the Apostle's address. He *woman* and her *offspring* the same! By this view the propriety of the symbolism is destroyed.

adduces Psalm xvi. as having reference to his death and resurrection, and couples with it Psalm cx. as referring to his session at the right hand of God<sup>7</sup>. Psalm ii. 6, "Yet have I set my king upon my holy hill of Sion," can scarcely but suggest itself to the mind as affording another parallelism, as also that wondrous passage in the Epistle to the Ephesians, where St. Paul speaks of the "working of God's mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all<sup>8</sup>."

I contend, therefore, that no allusion to the death and resurrection of Christ prior to the ascension is here requisite, those points being deducible from parallel passages. As Hengstenberg observes, in arguing on a somewhat analogous case, these events are not "delineated in this book,"—"it is supposed that the truth is known *from other books of Scripture*<sup>9</sup>."

<sup>7</sup> See 1 Cor. xv. 25. Heb. i. 13; x. 12, 13. Rev. v. 6. See Hengstenberg, vol. i. p. 462.

<sup>8</sup> Eph. i. 19—23. See also Col. iii. 1. Heb. i. 3; x. 12.

<sup>9</sup> An objection might possibly be raised to the supposition that the offspring of the woman is Christ, from the expression "*child*," used in our version. "Her *child* was caught up to

On the whole we can scarcely but conclude that the passage before us has this twofold signification: it symbolizes at once the birth of Moses in Egypt, and that of Christ into an unbelieving world. But, taught as we are to look upon Moses as so pre-eminent a type of Christ, are we not led, in pursuance of this analogy, to regard the inveterate enemy of the infant Moses as the type of Herod? If Moses and Christ be correlatives, then surely

God and to His throne." That objection, so far as our translation is concerned, might be met by reference to Acts iv. 27, where the term *child* is applied by the Christian Church to Christ at the period of his passion. The terms used, indeed, in Acts iv. 27, and in Rev. xii. 5, are not the same in the original. But while that in the Acts shows that the word *παις* (*pais*) is spoken of "a child in respect to his father without regard to age \*," the word *τεκνον*, employed in the Revelation, appears also to denote, not the *infancy* of the object designated, but his *parentage*, from *τεκω* (obsolete) or *τικτω*, to procreate, referring rather to the fact of maternity or paternity than to the childhood of the offspring †. Indeed the word *τεκνον* would probably be most accurately rendered by the more comprehensive term, offspring, including as it does all the circumstances of sex and age. A child ceases not to be a *τεκνον* when he becomes a man; and the expression, therefore, is equally applicable to the son of Mary when laid in a manger, and when (according to our translation) St. Paul speaks of him as "this *man*," who, "after he had offered one sacrifice for sins, for ever sat down on the right hand of God."

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\* Rose's Parkhurst.

† See Rose's Parkhurst. *τεκνον* is a little child. See Scap. Lex.

Pharaoh and Herod are correlatives also <sup>10</sup>. And as in the one case we behold the early germs of that fearful opposition, encountered in after days, and under a later monarch, by the Hebrew Lawgiver, do we not in the other discern the seed of that wilful antagonism, which in process of time arrayed itself more and more daringly against the person and dominion of Messiah? As in the one history we perceive the first traces of Antimosaism, in the other do we not recognise the first indication of Antichristianity?

And this view of the commencement of the 12th chapter is, most unexpectedly, found to answer in a remarkable manner to the opinion of the early Church respecting the close of the 13th. *They in the latter beheld the last manifestation of ANTICHRIST; we in the former recognise the first outgoings of ANTICHRISTIANITY.*

<sup>10</sup> Thus, in his Annotations on Exod. i. 16, Scott observes, that "Pharaoh at this time (as Herod did long after) proved his relation to that great Dragon who sought to destroy the man-child as soon as it was born. (Rev. xii. 4.)" Spir. Expos. of the Apoc. vol. iii. p. 306.



## CHAPTER III.

## MICHAEL AND THE DRAGON.

OUR last chapter closed in Egypt; the present one, in harmony with the view we are taking, opens in the wilderness. "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Strictly speaking, however, I should rather say that we are led to contemplate, not the arrival of the woman in the wilderness, but her flight towards it, the preposition *εἰς* indicating motion of any kind, or the direction of motion to a place. It is true, indeed, that the woman was in *a* wilderness, for such was the character of the country between Goshen and the Red Sea, but, as yet, she had not reached her appointed place in the wilderness of Sinai, but was still on her journey thitherward.

Against the interpretation which views the flight from Egypt towards the wilderness as here adumbrated, the following objection may be raised. If

this opinion be correct, how is it that the great event of the Exode, the Cataclysm at the Red Sea, forms no feature in the symbolic picture? I reply, that by implication it undoubtedly does so; that, by a latent allusion in the prophecy, the precognition of this miraculous event is not merely supposed, but imperatively required; and moreover, that, by the interpretation we are adopting, a clause in the prophecy which has, so far as I know, hitherto baffled inquiry, seems to receive illustration.

The generality of writers on the Apocalypse have treated the 6th and 14th verses of this 12th chapter as parallel passages, regarding the former as a primary statement, the latter as its mere recapitulation. There is, however, one marked difference in the two texts, which would lead to the conclusion that such a mode of treatment is inadmissible. In the 6th verse it is said: "The woman fled (*εφυγεν*) into the wilderness;" in the 14th: "To the woman were given two wings of a great eagle, that she might fly" (*πετηται*) thither. The English reader must be cautioned against being misled by a seemingly equivalent term. According to our version, the words *fled* and *fly* seem to indicate a parallelism, whereas the expressions in the original wholly preclude such an idea; the difference between the two verbs being as obvious as decided. Thus, *φευγω* is to flee or *run* from danger; *πετομαι*, to *fly* with expanded wings. In the former instance, the woman does not fly as a bird, but flees in ordinary manner

on her feet; in the latter she is borne on eagles' wings. The first portion of her flight is natural, the second supernatural. I should, therefore, be inclined rather to regard verse 14 as a continuation of the history commenced in verse 6, and the intermediate passage as representing some disturbing influence, which forbids the narration to flow in a consecutive manner, and, rendering impracticable the woman's natural flight, makes miraculous assistance indispensable to her safety. The history, to which I imagine allusion to be made, precisely meets the difficulty. On their departure from Egypt, the Israelites fled in their own strength; but when, by the hot pursuit of their enemies, they were so hemmed in that all human power became unavailing, Divine assistance was needed and supplied.

Now, observe the figure which the Almighty saw fit to employ to describe the wondrous deliverance He then wrought for His people. "Ye have seen what I did to the Egyptians, and how I bare you on *eagles' wings* and brought you to myself<sup>1</sup>." How peculiarly beautiful and appropriate is the imagery used! The Israelitish Church is flying from the dread incarnation of the Solar Serpent. What more fitting than that she should be represented as borne by God on the wings of the *eagle*, that "*natural foe of the Dragon*<sup>2</sup>?"

<sup>1</sup> See also Deut. xxxii. 11.

<sup>2</sup> See Wordsworth's Apoc., p. 260.

This very metaphor, made use of by Moses to symbolize the escape of Israel from the hand of Pharaoh, is employed by St. John to describe the flight of the woman from the malice of the Dragon. If, then, the parallelism be designed, and we can scarcely think otherwise, the allusion to the overthrow in the Red Sea being unmistakeable in the one case, must be intended to be preserved, though only by implication, in the other. Consequently, the objection, founded on the silence of the passage before us concerning the cataclysm, falls to the ground, the obviously parallel passage in the second book of Moses, which speaks of the flight of the Israelites, supplying also that very reference to the destruction of Pharaoh and his host in the Red Sea, which might be felt necessary to establish the correctness of the foregoing interpretation.

Turn we now to the account given of the disturbing power, which arrested the flight of the woman towards the wilderness, and rendered miraculous interposition requisite. "There was war in Heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven," &c. &c.

Following the teaching of the chapter under consideration, we have been led to regard the Dragon of the Apocalypse as no less than "that old serpent called the Devil, and Satan, which deceiveth the whole world." We can scarcely, then, view his



angels as merely earthly instruments of his will; but must regard them as real spiritual existences,—evil spirits of a like nature with himself, whose office and pleasure it is to do his bidding, and labour for the extension and augmentation of his power. Both Michael and the Devil are represented as personally engaged in the warfare, and the struggle as maintained on either side by spiritual existences, eager to support the cause of their respective leaders. Responses to this conflict are indeed to be found on earth; but the great archetype was wrought in Heaven. In fact, it is in consequence of the disastrous termination to the Dragon and his angels of the celestial encounter, that augmented sufferings are represented as inflicted by the vanquished combatant upon the inhabitants of the earth and of the sea; Satan's overthrow in Heaven urging him to more desperate exertions in this lower sphere.

Since the fall of "the angels, which kept not their first estate," incessant has been the war waged by Satan against the Most High. There are, however, momentous crises in the conflict, and one of these would appear to be now before us. We read of him as "the Prince of the power of the air," as "going to and fro in the earth, and walking up and down in it," as coming in the company of the sons of God, to present himself before the Lord, exercising the awful privilege of accusing the righteous day and night before God.



Earth, Air, Heaven, all seem open to his machinations; so illimitable in the earlier periods of the world would appear to have been the extent of his power, so boundless the range of his operations. How intense may we imagine his desire, how vehement his efforts, to frustrate the object of Him who came to deliver the world from the tyranny of his sway!

Anticipating the effect of that dread struggle, in which he was about to encounter the arch-enemy of mankind, our Saviour exclaimed, "Now is the judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto me<sup>3</sup>." We see the fulfilment of that anticipation in the passage before us. The man-child is caught up to God, and to his throne. Satan, foreseeing the consequence, madly endeavours to pursue the ascended Saviour, to tear perchance, if it may be, the conqueror from his throne, to hurl Him headlong from the right hand of the Majesty on high; at all events to interpose himself an obstacle between the Redeemer and the redeemed, impeding the ascent of believers to that glory, whither their Saviour Christ had gone before. Michael, the guardian angel of God's people, issues forth to arrest the impious design, meets him in the regions of mid-air, stays his farther progress to the presence of Deity,

<sup>3</sup> Observe the opposition in Rev. xii. 4, "His tail drew the third of the stars of heaven, and did cast them to the earth."

and casts him to the earth, there to pursue his infernal machinations within the circumscribed limits of his diminished power. Henceforth the courts of heaven are barred against the adversary of mankind; "the accuser of our brethren is cast down;" now, "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us <sup>4</sup>."

<sup>4</sup> Rom. viii. 33, 34. In confirmation of this view respecting the ejection of Satan from heaven, I avail myself of a quotation from the pages of the "Protoplast."

"It appears that Satan, although he lost his place and standing among the angelic sons of God *immediately* upon his transgression, yet was not wholly prevented entering in among them, and appearing in the presence of God. His portion in the lake of fire was appointed unto him, his everlasting sentence was pronounced, his chain of misery was bound upon him,—the quenchless flame was lighted, and the gnawing undying worm was brought forth; yet, in the very heaven of heavens, before the glorious throne of the spotless One, was found, ever and anon, the lost spirit; and when the shining ranks of the blessed gathered round the Lord, he also came in with them.

"Upon the triumphal entrance of the risen Jesus into the true Holy of Holies, Satan was finally driven from that presence chamber of God, there no more to appear, ever and anon, as the accuser of the just. Hitherto he had had the power to go in with the sons of God, and make his charge against the righteous; henceforth he must remain without the gates of the heavenly city. In conformity with this, we find, in the Book of Job, account given of Satan's appearance in heaven as his accuser. 'There was a day when the sons of God came to

Hitherto, we have regarded the sacred symbolism before us as presenting a mystic parallel to the history of the Exode. The question then arises: is there any such parallelism in that portion of it we are now considering? It has been observed by Dr. Adam Clarke, that the phraseology of the whole chapter is peculiarly Rabbinical, and the very first illustration he furnishes is taken from

present themselves before the Lord, and Satan came also with them,' &c. &c. 'And Satan said, Doth Job fear God for nought? Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.' Yea, when Satan had obtained permission to touch all the possessions of Job, it is said, '*Again* there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.' Again in Zech. iii. 1, we find Satan standing at the right hand of Joshua to resist him. And in that remarkable passage, 2 Chron. xviii. 18—22, we read that the Lord sat upon his throne, and all the host of heaven stood on his right hand and his left, 'And the Lord said, Who shall entice Ahab,' &c.; 'and there came out a spirit, and stood before the Lord, and said, I will entice him. I will go out, and be a lying spirit in the mouth of all his prophets.'

"Surely these passages, when studied carefully, and taken in connexion with the 19th (12th?) chapter of Revelation, must convince us that Satan had an entrance into heaven prior to the ascension of Christ. Then mark how in the 10th verse of this chapter which we have been considering, we have the song of spirits in heaven, '*Now* is come (*now* that Jesus has ascended as a conqueror), *now* is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night,' " &c. Protoplast, vol. i. p. 519.

a mystical interpretation of Exod. xxi. 22, which involves a struggle between *Michael* and *Samael* (Satan) concerning the Israelitish church. The next refers to the descent of *Michael* to take up an Israelitish child, born in *Egypt*, to the *throne of glory, on the same night the first-born of Egypt were destroyed*.

To pass from Dr. Adam Clarke to the commentary of Dr. Gill, he says: "The phrase, *war in Heaven*, is not unknown to the Jews; they say, *when Pharaoh pursued after Israel* there was *war above and below*, and there was a very fierce war *in heaven*; *Michael* and his *angels* fought against the *dragon* <sup>5</sup>." Again, on Exod. xiv. 19, "the angel of God, which went before the camp of Israel, removed and went behind them," Dr. Gill observes; "The Jews say this was *Michael*, the great prince, which became a wall of fire between Israel and the Egyptians <sup>6</sup>."

Turning from these passages to the chapter under consideration, we can scarcely but deem that the Holy Spirit, in selecting such a similarity of phraseology, would sanction the idea, and indicate the existence, of a similarity of fact; that in either case, reference is made to a spiritual conflict in high places between *Michael* and the *Dragon*, involving the fortunes of the chosen people of God.

Indeed, the inspired narrative demonstrates the

<sup>5</sup> Gill, vol. vi. pp. 10, 11.

<sup>6</sup> See Clarke for more on the subject.



correctness of the Rabbinical tradition. The hosts of Israel and of Egypt are but subordinate actors in the sublime drama—visible indices, portraying the phases of a dread and invisible struggle between higher and antagonistic powers. The conflict was no mere mortal strife. To the children of Israel, terror-stricken at the apparent hopelessness of their situation, Moses exclaims, "Fear ye not, stand still, and see the salvation of the Lord. . . . The *Lord* shall fight *for* you, and ye shall hold your peace." And although the direct agency of Satan is not recognised in the sacred record, yet we can scarcely suppose him absent from a scene in which his vital interests were so intimately involved. We may, on the contrary, well imagine him marshalling his puissances and concentrating his energies for a struggle, on the event of which, the very existence of his power was made, ultimately, to depend.

Again. The spiritual champions fighting in the cause of Moses and of the man-child, seem to be identical. In Exod. xiv. 19, we are told that "the angel of God, which went before the camp of Israel, removed and went behind them," and in chap. xiii. 21, we read, "And the Lord went before them by day in a pillar of a cloud," &c. Clearly, then, this angel was an uncreated angel, "the angel of God's presence," and "His name was in him." Speaking of this glorious Being, Dr. Adam Clarke says, "It is most probable that the Angel of the covenant,



the Lord Jesus, appeared on this occasion on behalf of the people, for, as this deliverance was to be an illustrious type of the deliverance of man from the power and guilt of sin by his incarnation and death, it might have been deemed necessary, in the judgment of Divine Wisdom, that He should appear chief agent in this most important and momentous crisis."

The angel of the Exode, and the celestial Being spoken of in Rev. xii., would thus appear to be one and the same,—the Archangel or Prince of Angels, the great Prince that standeth for the children of God's people, the Eternal Word, the First-born of God, the Messenger of the Covenant, the Angel of God's presence, the ever-watchful Guardian of the Jewish and Christian Church, the form under which the Eternal Logos veiled the brightness of His glory in His visible manifestations to man, previous to the period of His incarnation.

But this conclusion may seem to militate against the view we have taken that the man-child is Christ; for then it would appear as if the inspired Seer, while representing Christ as seated at the right hand of God, exhibited Him simultaneously in another form as fighting in mid-air with the Devil and his angels. Whence it may be argued, that if Michael be Christ, we cannot assume the man-child to be Christ also, without laying ourselves open to a charge of confusing the symbolism, similar to that urged against Dr. Cumming in a

former page<sup>7</sup>. I would, however, remind those, who advocate the theory that the man-child is not Christ, but his first-fruits, that the session of the first-fruits of Christ necessarily presupposes the exaltation of Christ Himself; that not one individual Christian could, by possibility, have been there enthroned, had not Christ Himself previously entered into his glory. "To him that overcometh," saith Christ, "will I grant to sit with me (μετ' εμου) in my throne, even as I also overcame and am set down with my Father in His throne." If, then, Michael be God the Logos (and to my apprehension Zech., chap. iii., compared with Jude, ver. 9, will admit of no other construction), the supposed difficulty regarding the man-child rests with my opponents equally with myself.

I do not, however, think that the difficulty before us is in reality so great as at first sight appears. From all that we are told in Scripture of Michael the Archangel, we shall, I think, be led to conclude, that the Logos and Michael are, strictly speaking, not identical, but separate existences, and that the latter was that highly favoured Being in whom the Logos willed to manifest Himself to His people, ere He became incarnate. In a word, I would not have it inferred, that because Michael contended with the Dragon, therefore the man Christ Jesus, in

<sup>7</sup> See foot-note, p. 253.

whom dwelt "all the fulness of the Godhead bodily," left the Eternal Throne, nor that He was at one and the same time at God's right hand, and warring in mid-air with the powers of darkness, "it being against the truth of Christ's natural body to be at one time in more places than one," but that the arch-angelic being, in whom the Word had exhibited Himself in the Old Dispensation, fought with Satan as the champion of the Eternal Son, now in his glorified manhood ever incarnate and enthroned.

But to return. As the Rabbins observe, there was war above and war below. In so far as the passage before us refers to the terrestrial events of the Exode, there can be little doubt as to the chronological position, which the conflict, represented by the Angelic and Satanic hosts, should occupy. It will fall between the period, when, at the instance of Pharaoh and his people, the children of Israel quitted Egypt, and the time when, repenting him of the permission he had granted, the infatuated monarch pursued the flying multitudes into the midst of the sea. Precisely during this interval in the history of the Exodus, it is declared, "The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them. I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind; the sea covered them. They sank as lead in the mighty waters."

Moses had now been divinely appointed captain of the hosts of Israel. Their departure from captivity under his guidance was in the act of accomplishment. That departure, primarily, not merely sanctioned by Pharaoh, but enforced, was now to be achieved, only through Divine interposition. The last mighty struggle, between the inspired leader of God's people and the arch-potentate of Satan, was at hand, which was to decide whether of the twain should henceforth rule the destinies of the chosen people of God. It closed in the meeting of the waters over the armies of Egypt. Up to this period the journey of the Israelites had been a *flight*; *thenceforth* it became simply a *pilgrimage*. Here, then, is one vast earthly echo to the thunders of the Apocalypse!

When we bear in mind that the bondage of Israel in Egypt was typical of the subjugation of mankind to Satan, a clue is afforded as to where the response to this reverberation should be sought. Egypt and the wilderness of Sinai, separated as they are by the Red Sea, seem to stand, relatively to each other, as darkness to light, as slavery to liberty,—Egypt indicating the position of man in his unredeemed state, the abject slave of Satan, whether the voluntary or reluctant minion of his will;—the wilderness symbolizing his state subsequently to Redemption, when, freed from the shackles of a paralysed adversary, he had entered upon that pilgrimage which

was to conduct him to the haven of his rest,—it being so ordained by Divine Wisdom, that the enslaved and miraculously delivered children of Abraham should, “in all things,” serve as types and shadows of the lost and recovered children of God.

The great combination of earthly powers, in opposition to the doctrine of the resurrection and ascension of Christ, is sufficiently indicated by the voice of the infant Church, when, in supplicating grace and miraculous assistance under the persecution with which she was threatened, she says, “Against thy holy child Jesus, whom thou hast anointed, both *Herod*, and *Pontius Pilate*, with the *Gentiles*, and the people of *Israel*,” (observe the two heads and bodies—that Jewish and Pagan union of Antichristianity,) “were gathered together.” Our blessed Lord had already pointed out the connexion between these terrestrial agents and the spiritual instigators of evil, spoken of in the Apocalypse, by thus apostrophizing his captors in the garden, “This is your hour and the power of darkness.” Here, then, is a response to the conflict of the Exode, and another earthly echo to the celestial thunders. Strictly speaking, the passage before us, while pointing in general terms to the opposition exercised by their respective rulers against the thousands of Jews and Gentiles who embraced Christianity, indicates more especially,



the period which elapsed in each individual case, between the secret conversion of the mind from idols to serve the living God, and their open profession of faith in Christ crucified, manifested by their descent into the baptismal waters. It was the earnest spirit of proselytism, gathering its multitudes into the fold of Christ, which the Satanic agencies were so strenuous to suppress, striving by threats and punishments, confiscations and slaughters, to stifle the secret convictions of those who gave heed to the words of eternal truth, as uttered by the divinely-inspired Apostles, and to arrest the progressive germination of Divine life in the heart, ere Christian vitality was openly displayed in its full development. It was the period between the time when, to apply the words of the Apostle, "with the heart man believeth unto righteousness," and that when "with the mouth confession is made unto salvation." This period would seem to correspond with that of the flight. To it succeeded, although still beset with difficulties, the Christian pilgrimage.

In opposition to the view we are taking of the conflict between Michael and Satan may possibly be adduced the utterance of the loud voice in Heaven, saying, "They (our brethren) *overcame* him (Satan) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." It may be urged, that the vision here has reference to a later period of time than

that which we have assigned to it, viz. to the triumphs of those apostles and prophets, evangelists, pastors, and teachers whom Christ, after his ascension, gave "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

First, note that the utterance is clearly of a prophetic character, and in accordance with scriptural usage. From what has been, it predicates what shall be hereafter. From the triumph of Christ, it realizes by anticipation the victory of those that are Christ's. To borrow the words of Moses Stewart, "Old Testament prophecy assumes the existence of occurrences disclosed or predicted. Every critical writer knows well that the Hebrew prophets every where, and with great frequency, employ even the *Præterite* tense when predicting future occurrences. The reason is, that this designates the *certainty* of those occurrences. We need only to read the Apocalypse in order to be satisfied that a similar method of prediction is followed in it. For example, let the reader connect Chap. xiv. 8, and many other passages of the same tenor, when he will see *future* occurrences described as things which had already happened <sup>8</sup>."

But farther. If our position be correct, that the history of the Exodus and the passage before us are correlatives, the objection may, I apprehend,

<sup>8</sup> Vol. ii. p. 450.

be met by another and more conclusive mode of reasoning. On turning from the voice of exultation in the Revelation to the Song of Moses, we find that a similar phraseology, expressive of the certainty of things to come, is adopted by the inditer of that majestic ode. From the accomplished fact of the Exodus, he assumes and speaks of, as also accomplished, the establishment of God's people in the land of promise: "Thou in thy mercy hast led forth the people which thou hast redeemed: *Thou HAST guided them in thy strength unto thy holy habitation.*"

The Song of Moses, then, and the loud voice from heaven, harmonize with and explain each other. The latter is, as it were, the antiphone of the former. In either case, the crisis of the struggle was past, the escape from Egypt involved in it, although not personally, yet nationally, the possession of Canaan, and therefore Moses, when commemorating the accomplishment of the one, was inspired to celebrate the fulfilment of the other. The passage of Christ through the grave, when by death He overcame him that had the power of death, that is, the devil, and his exaltation to the right hand of the Majesty on high, were sure and certain pledges of the blessed resurrection and ascension of the vast body of the Church when Time shall be no more. Christ "by the grace of God having tasted death for every man," and the

promise being gone out, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved,"—Christ having conquered, albeit for Christ's sake his followers should be killed all day long, and accounted as sheep for the slaughter, yet in all these things they would be more than conquerors through Him who loved them. The cause and effect were inseparable; they could not be dissociated. The natural and spiritual Exodus each had its inevitable issue in its respective rest and salvation, and in either case, the song, which celebrated the completion of the one, commemorated also, as its consequent, the fulfilment of the other. The very peculiarity of the expression, then, is a confirmation of the view contended for, by associating itself with an analogous figure of speech, which admits of but one mode of interpretation.

But, if necessary, the difficulty might be met by a simple recurrence to the acknowledged fact, that in the Apocalypse time itself is often well-nigh annihilated, whole centuries being not unfrequently passed over in a single sentence. Indeed, the sacred drama evidently progresses at the 10th verse. It passes from Christ to his Church, and assumes the triumph of the latter as resulting from that of the former.

It were unwise, then, to set limits to the scope of the Prophecy. It had its resonance here, there,



every where. Antagonism could not arrest the preaching of the cross, nor stay the operations of the Spirit. The sons of thunder awoke new and startling echoes in the dark mountains, and far distant rocks reverberated with the awakened sound. The inhabitant of the earth and of the sea, Jew and Gentile, each has his part there; and not only so, but the various phases of the Christian life,—conviction, conversion, baptism, the life of trial, the death of triumph, the resurrection to glory,—all seem embraced in the wondrous grouping. Scripture utters its response, whether Saul falls prostrate to the earth, and confesses, as his Lord and his God, Him whom before he had persecuted; or whether Stephen, rapt in the beatific vision of Jesus standing at the right hand of God, falls asleep with the blissful conviction that where his blessed Master is, there shall he be also. It answers to us from Ephesus, when the many who believed came, and confessed, and showed their deeds, and brought those books of curious arts, and burned them before all men. It replies in the Hallelujahs of that noble army of martyrs, who “were tortured, not accepting deliverance, that they might obtain a better resurrection.” It thunders back its response, when the crumbling towers of Jerusalem, that infidel city, fell before the Roman armies; and, to conclude in the words of Arch-deacon Harrison, “in the historic records of the age which saw the triumphant issue of the struggle



between the Christian faith and the Pagan Empire of Rome, we find descriptions which may be regarded as at least the earthly shadow of that which is here disclosed <sup>9</sup>."

<sup>9</sup> P. 334

## CHAPTER IV.

## A DAY FOR A YEAR.

WE are yet in the land of peregrination, the wilderness of Sinai. The sojourn there was a protracted one; that of the temporal Israel extending over a period of forty years, that of the spiritual Israel over one described as a term of a thousand two hundred and threescore days, or, as in verse 14 of the chapter before us, a time, times, and half a time.

This prophetic period has been variously treated by different commentators, one party regarding it as a common index of time, another as shadowing forth a period more extended than meets the eye; or, as Archdeacon Forster expresses himself, as adumbrating a longer period under the disguise of a shorter; a third, as representing certain ideas, and not precise quantities.

Supposing the first class of expositors to be correct in their estimate of this prophetic measure, my object being exclusively to throw light upon the

*typical character* of a portion of the Apocalypse<sup>1</sup>, any *natural* division of time may be passed over unnoticed. But if it be employed by the Evangelist to typify a period, or an idea, which it does not obviously present to the mind, then I shall hold myself scarcely justified in dismissing it without some comment.

In a symbolic book, we shall probably be right in treating notations of time in a symbolic manner. "If (as Archdeacon Forster observes) the symbolical figures employed in these prophecies be the shadows of certain realities, why should not the periods of time, therein specified, partake of the same shadowy import also<sup>2</sup>?"

As an exponent of the opinion of those who regard these prophetic periods as indicative of certain ideas, and not precise quantities, I shall beg permission to quote some striking remarks from Dr. Christopher Wordsworth.

Speaking of the period in question, he says<sup>3</sup>:  
 "These twelve hundred and sixty days equal forty-two months, or three years and a half; and they are mentioned under all these terms in the Apocalypse. *The Holy City is trodden by the Gentiles forty-two months*<sup>4</sup>. *It is given to the Beast, to exercise his power (ποιῆσαι) forty-two months*<sup>5</sup>.

<sup>1</sup> See Wordsworth's Lectures, p. 261.

<sup>2</sup> The Apocalypse its own Interpreter, 287.

<sup>3</sup> Lectures, 265, &c.

<sup>4</sup> Rev. xi. 2.

<sup>5</sup> Ib. xiii. 5.

“ *The Two Witnesses preach in sackcloth twelve hundred and sixty days*<sup>6</sup>. *The Woman is in the Wilderness twelve hundred and sixty days*<sup>7</sup>; and she is also said to be in the Wilderness *a time, times, and half a time*; that is, three years and a half<sup>8</sup>.

“ Now, if we examine the records of Scripture, we find that the period of *three years and a half* represents an *idea*; one of spiritual toil, pilgrimage, and persecution. First, it may be observed, that three and a half, being the half of seven, which is the number of completeness, represents a semi-perfect state; one of transition and probation.

“ In illustration of this, it may be remarked here, that the body of the Two Witnesses remains *unburied three days and a half*<sup>9</sup>.

“ The same kind of *opposition* to the Apostolic number Twelve may, perhaps, be thought to exist in the *half* of that number, *six*; and to exhibit itself in the remarkable combination of six hundreds, six tens, and six units, which constitute the number of the name of Antichrist<sup>1</sup>.

“ To proceed to facts.

“ Three years and a half, or forty-two months, or twelve hundred and sixty days are, as we have seen, the time of the pilgrimage of the Woman

<sup>6</sup> Rev. xi. 3.

<sup>7</sup> Ib. xii. 6.

<sup>8</sup> Ib. xii. 14.

<sup>9</sup> Ib. xi. 9. 11.

<sup>1</sup> Ib. xiii. 18.

“ in the Wilderness, that is, of the Church in her  
“ trials. This number *forty-two* connects her with  
“ the history of the *Israelitish* Church in the Wil-  
“ derness. Its haltings are enumerated in the  
“ Book of Numbers<sup>2</sup>, and they are *forty-two*. And  
“ *all these things* (says St. Paul) *happened to*  
“ *them as types of us*<sup>3</sup>. They foreshadow the his-  
“ tory of the Christian Church in her pilgrimage  
“ through the Wilderness of this World to the pro-  
“ mised land of heaven.

“ Again: *I tell you of a truth*, says our blessed  
“ Lord, *many widows were in Israel in the days of*  
“ *Elias, when the heaven was shut up three years*  
“ *and six months, when great famine was through-*  
“ *out all the land*<sup>4</sup>. And St. James says, *Elias*  
“ *prayed it might not rain; and it rained not on*  
“ *the earth by the space of three years and six*  
“ *months*<sup>5</sup>.

“ It also pleased God to strengthen the type, if  
“ we may so speak, by assigning precisely the same  
“ duration of *three years and a half* to the great  
“ persecution of the Church of Israel by Antiochus  
“ Epiphanes, the figure of Antichrist.

“ St. John’s precursor, Daniel, had named that  
“ period as the period of that persecution. He had  
“ also identified it with the future time of the trials  
“ of the *Christian* Church, which are more fully  
“ described by St. John.

<sup>2</sup> Chap. xxx. 1—50.

<sup>3</sup> 1 Cor. x. 6—11.

<sup>4</sup> Luke iv. 25.

<sup>5</sup> James v. 17.



“ Thus the very mention of *three years and a half*, to the ear of an Israelite, had an ominous sound. It was the chronological symbol of suffering.

“ And to *us* Christians there is another reason why it should be identified with a time of trial, if, as some ancient writers assure us, and there is good reason to believe, this period of *three years and a half*<sup>6</sup> was the duration of the earthly ministry of Him,—the great PROPHET, the Divine WITNESS of the truth,—*Who was a man of sorrows and acquainted with grief*; and Who, as Daniel prophesied, *caused the sacrifice of the temple to cease in the midst of a week* by his own oblation on the Cross.

“ Hence this period of three years and a half, forty-two months, or twelve hundred and sixty days, is employed in the Apocalypse as a typical exponent of an idea; just as the numbers twelve and twelve times twelve do not represent a precise sum, but a well-defined principle.

“ We observe, in passing, that the locusts of the fifth trumpet are said to have power to injure for *five months*. This number also expresses an idea. It designates the time of the duration of the *Deluge* (Genesis vii. 24, viii. 3),

<sup>6</sup> Some of the Fathers also supposed (adds the same Author in a foot-note) that this was the duration of the “flight in Egypt” of the Virgin Mother and her Divine Child. See Catena Cramer, p. 358. 366.

“and indicates that the locusts would cover the world, like the Flood; but that the Ark of the Church would float upon the waters, and rest securely, when they were abated.”

This view of Dr. Wordsworth may be thought to receive confirmation from the fact, that whereas he adduces the forty-two haltings of the Israelites, mentioned in the Book of Numbers, in proof of the correctness of his position, we find that when St. John introduces this period of three years and a half in his mystic symbolism, the woman is represented as in the wilderness.

There seems, however, an objection to the mode of interpretation adopted by Dr. C. Wordsworth, which, if it does not altogether set aside the theory he advocates, tends essentially to modify it. On turning to the 12th chapter of the Prophet Daniel, we find that he too employs the term *a time, times, and half a time*, as an element in the structure of his Prophecy. But here it is evidently adopted as a mode of expressing a duration of unfulfilled time. “One said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all

these things shall be finished <sup>7</sup>." The question and answer are here, obviously, both *chronological*.

If, then, on the first occasion on which this controverted expression is met with in the page of Prophecy, it is used to indicate *a period of time*, either natural or mystic, a Divine authority would seem requisite to justify the rejection of it as a notation of time, either natural or mystic, when met with in a prophecy apparently modelled from, and based upon, the foundation of these identical predictions of Daniel.

But further, this notation of time is followed by the connotation of two other periods, both clearly intended to convey information of a chronological character.

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days <sup>8</sup>."

<sup>7</sup> Dan. xii. 6, 7.

<sup>8</sup> Ib. xii. 8, &c.

Here again the question and answer are both indisputably chronological.

Yet again, these latter periods of twelve hundred and ninety, and thirteen hundred and thirty-five days, are generally considered to be expansions of the preceding time, times, and a half. Now, if the three years and a half, or what is equivalent, twelve hundred and sixty days, be regarded simply as representing an idea of suffering, how are the additional thirty and forty-five days to be treated? Until it be shown that they also are capable of adumbrating distinct ideas, the theory we are examining is not without its incumbrance. Or, if the latter periods, spoken of in the 11th and 12th verses, instead of being considered with reference to their own respective value, be massed with the twelve hundred and sixty days which precede them, the theory enunciated by Dr. C. Wordsworth still seems to labour under this disadvantage; that, until the twelve hundred and ninety, and thirteen hundred and thirty-five days, are proved to be of a non-chronological character, the *first* number must be treated as of an *ideal order*, although placed in such close proximity with *others*, which require to be *chronologically interpreted*.

When, then, Dr. C. Wordsworth infers that, "on the whole, we arrive at this conclusion, that we ought not to attempt to deduce any arithmetical results, with regard to the future, from this number

of three and a half years, forty-two months, or twelve hundred and sixty days," it is very problematical how far we are justified in acquiescing in his opinion. Indeed, it is difficult to conceive, that because the period in question appears to be a chronological symbol of suffering, therefore it ought not to be regarded as also an index of time. On the contrary, feeling this period to be so intimately involved with others of a confessedly chronological nature, we shall, even while admitting its significance as a trope of distress, be led to regard its office as primarily of a chronometrical order, and to conclude, that as an index of suffering it occupies only a subordinate position.

Without, then, rejecting the time, times, and half a time, as a chronological symbol of suffering, we will proceed to consider it in what appears to be its more peculiar office, viz. as an index of a prophetic period.

In a symbolic book, like the Apocalypse, should chronological mensuration form one of its elements, we should be naturally led to expect that the notations of time would be symbolically expressed. The presumption, then, being in favour of this hypothesis, the next step in order to attain a correct standard of symbolic reckoning will be to inquire, what is the sacred metre by which these notations of time are to be adjusted.

Turning to the Bible as its own interpreter, should any definite proportion in its earlier pages



appear to exist between times designated, and periods adumbrated, we should feel justified, on a *primâ facie* consideration, in applying a similar mode of admeasurement to the elucidation of such notations of time as are to be met with in the prophecies under examination. Now, in the Old Testament, one system of mensuration, as unusual as it is remarkable, is found to exist: namely, a day for a year. Thus in Numb. xiv., when the children of Israel murmured against Moses and Aaron, in consequence of the evil report brought by the spies sent to search out the land of Canaan, God said: "After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years." So in Ezekiel, chap. iv. ver. 4, God commanded the prophet, saying, "Lie thou also on thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." But, indeed, the expression in the original is much more emphatic than in our English translation. Archdeacon Forster's comment on the passage is,

“I use the expression, the ‘day for a year,’ because it is the literal translation of the words, in Numbers xiv. 34, and in Ezekiel iv. 6; where it is, in both places, repeated twice. The passage in our version is, ‘I have appointed thee’ (Ezekiel) ‘each day for a year.’ The passage in the original is, ‘A day for a year, a day for a year, I have given that to thee.’ Our version well expresses the meaning of the passage; but there is something remarkable in the repetition, ‘a day for a year, a day for a year,’ as if to draw attention to the point<sup>9</sup>.”

Moreover, a striking mutation of sentence is observable on comparing these two verdicts, the one with the other. God adjudges the children of Israel to bear their own iniquities in the ratio of a year for a day; but in the vicarious suffering of Ezekiel for the sins of the people (whether in vision or veritably it matters not), that ratio is reversed; “I have appointed thee each day for a year<sup>1</sup>.”

A third instance of the adhibition of a day to typify a year, is found in that vision of Daniel generally known as the *Prophecy of the seventy weeks*:—an instance in which the accuracy of the

<sup>9</sup> The Apocalypse its own Interpreter, p. 284.

<sup>1</sup> Analogous to this may be the relation between the three and a half years of our Lord’s ministerial suffering on earth, and the twelve hundred and sixty years, supposing such a sum to be indicative of tribulations which are laid upon His people. He bare their sins a day for a year: they, because they rejected Him, bare their own sins a year for a day.

admeasurement is evidenced by the fulfilment of the prediction.

We find, in Sacred Writ, three instances of this mystic mode of mensuration. In the *first*, is presented to us its *Divine institution*. In the *second*, it is employed by Ezekiel in the *exercise of his prophetic office*. In the *third*, it enters into the *chronological calculations of prophecy*. In *each* case it is associated with a *season of punishment*: in the first is foretold the forty years' peregrination in the wilderness: in the second, but in an inverse ratio, the suffering laid on Ezekiel for the transgression of God's people: in the third, the period which was to elapse between the return of the Jews from the Babylonish captivity, and their final rejection as the peculiar people of God.

The fulfilment of the Prophecy of the seventy weeks, not only vindicating but necessitating the use of the system of a day for a year, it may reasonably be presumed, that in endeavouring to unravel the mystery connected with those other periods of time already alluded to, which occur in the earlier chapters of the same prophetic book, a similar mode of interpreting the symbol should be resorted to. The system, once established with regard to the interpretation of *weeks*, would indicate its continued application in reference to *days*; and demand also for the *time, times, and half a time*, a similar mystic expansion.

But does this method of reckoning close with the

Book of Daniel? Turning from his prophetic pages, where days, and weeks, and times, appear necessarily to be so interpreted, and, opening the Book of the Revelations, we find similar periods of days, weeks, and times occurring. Homogeneity would appear therefore to compel an analogous rendering.

But the argument will probably derive more cogency from the following considerations. The first, although in itself of little weight, may not be without its importance, when taken in connexion with those which follow.

The symbolism connected with the prophesying of the Two Witnesses is clearly of a complex character. It is not impossible that Caleb and Joshua, those two faithful witnesses under the Old Covenant, may furnish a clue whereby to unravel the deep mystery of the Two Witnesses, who prophesy in sackcloth under the New. It was the office of the former to witness to an unfaithful and rebellious people concerning the excellencies and blessings of the temporal Canaan, and the certainty of its attainment by those, who trusted in the promises, and who followed the guidance of Jehovah, notwithstanding the opposition of antagonistic powers.

It must clearly be the object and imperative duty of the two latter, whoever they may be, or whatever they may represent, to bear testimony to the glories and excellencies of that blissful region, of which Canaan was but a type and shadow. I



would observe then, that as it is in connexion with the faithful testimony of Caleb and Joshua, that the primitive measure of a day for a year is first introduced in Scripture, so with regard to the twelve hundred and sixty days which are supposed to require a similar interpretation, they first present themselves in the Apocalypse, when the Two Faithful Witnesses are introduced on the prophetic canvas.

Again. When Ezekiel was directed to perform a prophetic action involving the use of a day for a year, he had immediately before, at God's command, eaten the "roll of a book," which the hand had spread before him, wherein was written "lamentation, and mourning, and woe<sup>2</sup>;" and after devouring which, although in his mouth "as honey for sweetness<sup>3</sup>," yet, when the Spirit lifted him up, he went in the "bitterness" of his soul. So, when St. John made use of a system of numeration supposed to involve a similar mystic mode of reckoning, he also, at the command of the angel, had eaten "the little book" which the seraphic messenger had borne in his hand; and he too, albeit in his mouth it was "sweet as honey," found when he had eaten it that "his belly was bitter<sup>4</sup>."

But further. Not only is a parallelism indicated by the presentation of the Books, the charges concerning them, and the similar results produced

<sup>2</sup> Ezek. ii. 9, 10.

<sup>3</sup> Ezek. iii. 3. 14.

<sup>4</sup> Rev. x. 9—11.



upon the tastes, and sensations of their recipients, but a further analogy is observable in the fact, that when Daniel (after having established his standard of prophetic measurement by the prophecy of the seventy weeks) was instructed concerning prophetic days and times, it was through the instrumentality of a "man clothed with linen, which was upon the waters of the river, and who held up his right hand and his left hand toward heaven, and swore by him that liveth for ever<sup>5</sup>." So St. John, when commanded to prophesy of days, and weeks, and years, received his commission from one, who, in appearance and attitude, was almost precisely the same.

In the prophecies of Daniel and of St. John, there seems to be a peculiar unity of purpose and design—especially on the point in question, where the relations between the two seem marked and decisive. Bearing this in mind, I shall venture to ask, if in the Book of Daniel, four hundred and ninety days symbolize four hundred and ninety years, what period of time will the twelve hundred and sixty days, specified by St. John, typify? This question being answered in favour of the system of a day for a year, it seems to follow as a consequence, that the prophetic periods of weeks and years are to be interpreted by a similar standard. In Rev. vii. 6. 14, indeed, *days* and *times* are almost in-

<sup>5</sup> Dan. xii. 7.

dubitably used interchangeably; it will therefore require a yet larger amount of proof to demonstrate, that *weeks*, spoken of elsewhere, are not to be subjected to a *similar* mode of treatment.

But here a difficulty may seem to attach to the system we are advocating, from the circumstance, that in the commencement of the very chapter in which the term “seventy weeks” occurs, Daniel represents himself as understanding “by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem<sup>6</sup>.” Those prophetic years were undoubtedly natural years. How, then, it will be asked, are we justified in concluding, that the prophet passes immediately from natural years to figurative weeks? What is the theory whereby is evidenced the propriety of the measure adopted,—homogeneity apparently requiring, in either case, a similar standard of measurement?

The following observations may tend in some measure to meet the difficulty.

That a progression of sevens enters into the construction of the mystic symbolism of the law, no one will venture to deny. It appertains to the measure both of days, and of years. In the former instance, it runs thus:—

7 days, then  $7 \times 7 = 49$  days: Then the 50th day the Pentecost.

<sup>6</sup> Dan. ix. 2.

In the latter, thus:—

7 years, then  $7 \times 7 = 49$  years: Then the 50th year the Jubilee.

Making, in the one case, a week of days, expanding into seven weeks of days; in the other, a week of years, progressing to seven weeks of years.

On turning to the 25th and 26th chapters of Leviticus, it will be observed, that Moses, after having in the former instituted this sacred progression of years, threatens in the latter, in the event of disobedience, a sevenfold progression of punishment. It is precisely in the ratio of this same progression, that Daniel is conducted by the angel. He is advanced from the seventy years presently concluding, to seven times seventy, *i. e.* to the four hundred and ninety years yet to be accomplished in the final destruction of the shortly-to-be-restored city and sanctuary. So far then, the relations which exist between the seventy years of Jeremiah and the four hundred and ninety years of Daniel, seem to be accounted for. Omniscience foresaw a continued persistence in sin, and predicted a sevenfold extension of punishment.

But this does not account for the *change of measurement* observable between the prophets—Jeremiah and Daniel: it does not account for the fact, that, whereas the former speaks of *years of days*, the latter speaks of *days of years*.

On this subject I venture to make the following remarks.

That a similarity existed, in some particulars, between the ceremonial observances, and especially the forms and apparatus of Divine worship under the Mosaic Law, and the rites and ceremonies of the ancient Egyptians, was early discovered by those scholars who had made themselves acquainted with as much as could formerly be known (through the reports of Greek and Latin writers) concerning the idolatrous system practised in the land of Ham. It has been thought that the new sources of evidence which have been derived from the ancient paintings and sculptures of Egypt,—exhibiting as they do, with great minuteness of detail, the rites and ceremonies of Egyptian idolatry, the acts which were performed, the utensils which were employed, and the dresses and ornaments worn by the priesthood in the service of their gods,—have altered the state of the question from one of argument to one of fact<sup>7</sup>.

As a consequence, the inquiry has been raised, and the question much discussed, whether the Hebrew or the Egyptian system should be charged with imitation of the other; and it has been felt difficult to avoid the conclusion, that some Egyptian practices were admitted into the Jewish ritual.

Allowing that important points of resemblance existed between the two, I would observe, that if the view taken in an earlier portion of this volume

<sup>7</sup> See Kitto's Pictorial History of Palestine, vol. i. p. 224, &c.



be correct<sup>8</sup>, the idea that the Divine apparatus of Jewish worship was borrowed from Egypt is simply *impossible*: inasmuch as the Tabernacle of Witness, made according to the heavenly pattern seen by Moses in the Mount, and the ark with its accompanying cherubim and flame of fire were, as we have supposed, fashioned as a memorial,—and were indeed an elaborated restoration,—of the flame of fire, the cherubim, and the Tabernacle of Sacrifice at the eastern gate of Eden, instituted to meet the religious necessities of man consequent upon the Fall.

Should *imitation* then be proved, that imitation must have originated, not in the Mosaic code, but in the religious system practised on the banks of the Nile. And if the monumental remains of Egyptian antiquity present to us an ark<sup>9</sup>, surmounted by cherubim, and having staves and rings more or less similar to those which pertained to the Ark of the Mosaic covenant, the resemblance, however startling, must be sought for in other causes than those we have hitherto considered.

Further, those who imagine the Egyptians to

<sup>8</sup> See pages 19—22. 60. 194.

<sup>9</sup> See the Plates in Kitto's Cyc. Bib. Lit., voce "Ark." Nos. 91 and 93 present us with Arks surmounted by figures, almost similar in form and position to the cherubim on the Ark of the Covenant; No. 89, with an Ark, wanting the cherubim, but having upon it an idol occupying the precise spot, where, on the Jewish ark, burned the Divine Shechinah.



have copied from the Hebrew original, have sometimes fixed upon the time of Joseph's popularity and power as the period when such imitation was most likely to have taken place. Without rejecting as impossible such a supposition, I would observe, that an alternative remains for consideration. It is this. Were the Egyptians or the Israelites copyists at all, so far as regarded each other; or was not the ark of either nation derived from the same great prototype, the Divine Institute at the eastern gate of Paradise? Viewing the Israelitish and the Egyptian arks at the greatest supposed amount of resemblance,—the chest, the cherubim, the staves, the rings,—one great point of difference yet existed between them. Whereas on the one, the symbol of the Divine Presence burned between the cherubim, on the other was placed the image of an Egyptian deity. What so probable, then, as that Satan had surreptitiously appropriated to himself a copy of the original institute of Divine worship appointed at the Fall, and had made the likeness of the earthly resting-place of Jehovah “the seat of the image of jealousy<sup>1</sup> ;” rearing to himself an idol shrine in emulation of the hallowed throne of the Most High?

And this view of the case may receive confirmation from the fact, that the sacred shrine and ark of Egypt were generally represented as borne in a

<sup>1</sup> Ezek. viii. 3.

mystic boat, as though an antediluvian tradition, preserved in the ark of the Deluge, were the source of this idolatrous institute, and that a memorial of the shrine, set up at the gate of Paradise, had been transmitted by Ham or his immediate progeny to their descendants on the banks of the Nile.

If the foregoing solution of the difficulty, arising from the co-existence of, and greater or less similarity of form between, the Israelitish and Egyptian arks, be admitted to meet the difficulties of the case, minor points, such as any supposed correspondence in the respective priestly vestments, may safely be left untouched.

But another inquiry yet remains behind,—the question before us extending not merely to the sacred apparatus of Jewish worship, but to the elaborate ritual of the Mosaic Law.

That the Egyptians were singularly devoted to gorgeous ceremonies symbolic of hidden mysteries is well known; and that the Hebrew worship also, more especially that portion of it which was contained in the Levitical code, partook of a splendid and highly typical character, will be acknowledged by all. Was there in this point any connexion between the ceremonials of Israel and Egypt, and, if so, how did it arise?

A careful investigation of the Law of Moses may possibly lead to the supposition, that during the period of its promulgation a marked change took place in its character.

On referring to Exod. xxxi. 18, we learn that when the Lord "had made an end of communing" with Moses upon Mount Sinai, He gave unto him "two tables of stone written with the finger of God." The expression "*made an end of communing with him,*" suggests the idea that at the termination of the forty days spent by Moses in the Mount, the Law, as it came originally from the Divine lips, was brought to a close. Let us turn to the 20th chapter of Exodus, and proceed to examine the structure and constituents of this law. The Almighty having proclaimed, "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage," goes on to deliver the Ten Commandments, to forbid the making of idols, and to give directions concerning the structure of his altar. Chap. xxi. commences with a series of laws concerning rights of *persons*, rights of *property*, and moral obligations, followed by commands respecting the year of rest, the weekly Sabbath, idolatry, the three great annual festivals, the blood and fat of the sacrifice, and the offerings of firstfruits, &c.<sup>2</sup> These several enactments having been promulgated, Moses was called up to the summit of the Mount, to behold the pattern of the Tabernacle, which on his descent he was to construct for the worship of the God of Israel. "And Moses went into the cloud, and ascended up

<sup>2</sup> For a summary of these laws, see Kalisch on Exodus, p. 376.

into the mountain; and Moses was in the mountain forty days and forty nights<sup>3</sup>."

In Chapters xxiv. to xxxi. 18, we have minute directions respecting the Ark of the Covenant, the Tabernacle with its furniture, the appointment and holy garments of Aaron and his sons, and the sacrifices to be offered, terminating with the call of Bezaleel and Aholiab, after they had been qualified by Divine wisdom for the work enjoined. And then we read at the conclusion of Chap. xxxi. in the passage already alluded to, that "God gave unto Moses, when he had made an end of communing with him on Mount Sinai, two tables of testimony, tables of stone written with the finger of God."

Here, possibly, had the Israelites been faithful to the Covenant into which they had entered<sup>4</sup>, the Mosaic Law might have terminated. "When," however, "the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron weakly yielded to the impious demand, and the issue was the sin of the golden calf. "And they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt."

Consequent on this fearful lapse into idolatry

<sup>3</sup> Exod. xxiv. 18.

<sup>4</sup> Chap. xxiv. 7.

is one remarkable result too prominent to escape observation, viz. the substitution of the tribe of Levi to minister before the Lord in the stead of the firstborn. In the further delineation of the Divine code connected with this tribe, a highly elaborate ceremonial is superadded to the earlier ordinances. We know indeed that all these were for types and shadows of better things to come. Yet it may be that Jehovah, witnessing the stubbornness of the hearts of his people, leavened as they still were with recollections of the idolatrous splendour of Egyptian ceremonial with which they had been so long familiarized—ordained, less in compassion to their weakness, than in anger at their sin, those burdensome legal purifications and rigorously minute observances, which we seek for in vain in the earlier portion of the institute<sup>5</sup>.

These remarks may tend to elucidate that passage in Acts xv. 10, where St. Peter, speaking to his countrymen of the Mosaic Law,—a gift from the Creator to his creature,—designates it as a yoke, which “neither they nor their fathers were able to bear<sup>6</sup>.”

<sup>5</sup> I would not say that these augmentations of the Mosaic code were solely of a punitive character, for with people bent upon elaborate externals, as were the Israelites, any stringent appropriation by God of the ceremonial of devotion to Himself, would be to them as a safeguard against the first approaches to idolatry.

<sup>6</sup> See Burkitt's *Exposit. Notes*; Acts xv. 10; and Rose's Parkhurst, voce “*Ζυγος*.”



Whether or not God did punish the Israelites by imposing upon them a ceremonial more burdensome than would otherwise have been appointed, one thing appears from the discovery of a recent writer, who has devoted himself to the study of the various divisions of time in use among the ancient Egyptians—that between the Israelitish and Egyptian chronological systems existed a *like connotation of time*. Mr. R. S. Poole, without seeking, so far as appears from his pages, to throw light upon any of the vexed questions of Prophecy, observes: “The following divisions of time were either altogether unknown or misapprehended before I published my opinions on Egyptian Chronology, and consequently, what I have said respecting them is entirely new. These are the Tropical Cycle; the Phoenix Cycle; and all the periods of the Calendar of the Panegyries; namely, the Great Panegyrical Years, Months, and Divisions of Months’.”

“On innumerable ancient Egyptian monuments of all times, from the tombs of the age of the Fourth Dynasty at Memphis, to the temples of the Ptolemaic and Roman periods, we find mention of religious festivals, commonly called by writers on Egyptian Archæology, Panegyries. The hieroglyphic name reads ‘Heb<sup>8</sup>.’ Different signs were employed as

<sup>7</sup> Horæ Egyptiacæ, p. 209.

<sup>8</sup> Quære, is this a serpentine measure? The measure being a sacred one, and sacred subjects being connected in Egypt with the worship of the serpent, the term “*Heb*,” according, as it

symbols of different kinds of Panegyries; but the name I have just mentioned was the general name of the ancient Egyptian religious festivals. The Greek text of the Rosetta Stone translates Heb by Panegyry, Πανηγυρίς<sup>9</sup>."

Mr. Poole goes on to say, that "An Egyptian civil month is a period containing thirty subdivisions, viz. days; therefore, a period containing thirty Julian years might be called by the Egyptians, who supposed those years to be solar, a Great Month, agreeably with analogy<sup>1</sup>." A process of observation and reasoning, too long to be inserted here, led Mr. Poole to the conclusion, that this conjecture was correct; "that the ancient Egyptians had a Great Panegyrical Year of three hundred and sixty-five Tropical Years, containing twelve Great Panegyrical Months, and five intercalary years, corresponding to the five Epagomenæ of the Vague Year. For Tropical," adds Mr. Poole, "I now say Julian, being convinced that the Egyptians believed the Julian to be a tropical and sidereal year at the early period when their Calendar was instituted<sup>2</sup>."

On turning to Exod. xxiii. 10, 11, and Levit. xxv. 8,

does, with the old appellation of that reptile, may be thought to derive its name from that fruitful source of error. Possibly the natural history of the serpent may throw light upon this subject, and the fact of its annual change of skin account for the peculiar system of a day for a year adopted by the Egyptians.

<sup>9</sup> Horæ Egyptiacæ, p. 55.

<sup>1</sup> Ibid. p. 55.

<sup>2</sup> Ibid. p. 59.

&c., we shall see, that although the commandment relating to the seventh year of rest occupies a position in that portion of the Law of Moses which was delivered *prior* to the sin of the Golden Calf, *days of years* are peculiar characteristics of that *latter* part following the fearful lapse, which proved in so unmistakeable a manner the lingering fondness of the Israelites for Egyptian associations. And although this last institution appeared a bright feature in the Mosaic ritual, connected as it was with the year of Jubilee, yet so far as that notation is attached to the *history* of the Jewish people, it proved to them, as we have seen, the sacred measure of punishment.

Let us now inquire whether the foregoing remarks may not bear upon the question concerning the change of chronological measurement, which we have observed to exist between the Prophets Jeremiah and Daniel.

It was from the date given by the Prophet Jeremiah that Daniel understood the period of the Babylonish captivity to be drawing to a close. Now the measure employed by the former was a natural one. But Daniel, in predicting those phases of Jewish history yet to be evolved, had to unfold a series of events terminating in the rejection of the promised Messiah. If then Egypt be enlisted by the Holy Spirit as a type of Antichristianity, what so reasonable as to imagine, that those prophetic periods, which are connected with that terrible æra of judicial blind-

ness, should be measured according to the mode of Egyptian sacred computation? If Egyptian history be employed in the service of prophetic symbolism, why should not their sacred mode of computation be analogously applied? In confirmation of this view, it may be urged, that the measure of a day for a year is first employed in Holy Scripture at the period when Israel, after having been delivered from the bondage of Pharaoh, resolved to forsake the Lord and return into Egypt. Then it was that God said, "after the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Then it was that God established the sacred measure of Egypt, as the measure of the punishment of his rebellious people.

The theory we have suggested may serve to solve another difficulty. It has been contended, that if the twelve hundred and sixty days, mentioned in the Apocalypse, be interpreted on the scale of a day for a year, then, as a natural consequence, the thousand years spoken of by St. John in Chapter xx., should be similarly expanded: in other words, had the Holy Spirit intended to designate the reign of the saints as a period of only a thousand years, "St. John should have described the millennium as a thousand *days* <sup>3</sup>."

Nay; if the line of argument we have pursued be

<sup>3</sup> See Dr. C. Wordsworth's Lectures, p. 67.

correct, it appears that the measure of a day for a year pertains to a season of punishment, of probation, and of protracted pilgrimage. Concerning the Sabbatism of rest, the Holy Spirit speaks no more in parables. Here periods of time return to their natural mode of measurement, when, Christianity having passed through the deep waters of affliction, "the Dragon, that old Serpent, which is the Devil, and Satan," shall be bound in the bottomless pit; and, the reign of the Saints being established on the earth, Christians shall realize those unmixed blessings which the absolute dominion of Christ in the heart is alone calculated to bestow.



## CHAPTER V.

## THE BEAST AND HIS RIDER.

SUPPOSING that theory to be correct which views the twelve hundred and sixty days as symbolic of as many years, the dissociation of Babylon from Egypt, regarding the one as the type of Papal Rome, and the other as that of Antichrist, appears to be encumbered with a painful difficulty. Although this difficulty is merely incidental to the subject of inquiry, and is connected less with the interpretation of Apocalyptic Symbolism than with the exposition of its fulfilment, I will not attempt to evade the question, but shall venture a few observations, not indeed dogmatically, but rather by way of suggestion and inquiry; and I cannot better introduce the subject than by an extract from Dr. M'Caul's Warburtonian Lectures<sup>1</sup>.

"In proving that the woman exhibited to St. John was a symbol of the Roman Church, I do

<sup>1</sup> Lecture on Rev. xvii. 5.

“ not mean that the Pope is Antichrist. The  
“ chapter before us is in itself a sufficient proof  
“ that Antichrist is not the head, but the destroyer,  
“ of that corrupt communion. Neither, in apply-  
“ ing the prophecy to Rome, do I assert any thing  
“ so obscure or doubtful as to be incapable of satis-  
“ factory proof.

“ It is admitted on all hands that the prophecy  
“ is symbolical. Neither Protestant nor Romanist  
“ ever imagined that its announcements were to be  
“ fulfilled in the history of an individual woman.  
“ The obvious grammatical sense is too plain to  
“ admit of any such literal interpretation; and the  
“ writer intimates more than once that the words  
“ are to be understood mystically. In the text he  
“ says, ‘Mystery, Babylon the great.’ In the 9th  
“ verse he adds, ‘Here is the mind that hath wis-  
“ dom,’ and immediately adds a partial interpreta-  
“ tion of the symbol by saying, ‘The seven heads  
“ are seven mountains, on which the woman sitteth.’  
“ And in the 18th verse he says that the woman  
“ described represents ‘that great city, which  
“ reigneth over the kings of the earth.’ It would,  
“ therefore, be scarcely consistent to take the word  
“ Babylon literally, even if the things predicated of  
“ the subject of the prophecy could be referred to  
“ that ancient city, which is impossible. The  
“ author himself tells us, in the verse just referred  
“ to, that he was speaking of the great city, which  
“ in his own days ruled over the kings of the earth;

“ whereas the literal Babylon, far from having any  
“ dominion, was then a desolation. This last par-  
“ ticular is equally conclusive against the exposition  
“ which makes Babylon to stand for the congrega-  
“ tion of the wicked. St. John is speaking of a  
“ particular city, whose geographical position and  
“ universal empire are so accurately described as to  
“ agree to but one city in the world. The city  
“ whose wall encompassed the seven hills, and  
“ which claimed an empire co-equal with the limits  
“ of the earth, cannot easily be mistaken. Jewish  
“ Rabbis and Christian Fathers, Romanists and  
“ Protestants, all agree that Babylon is Rome.  
“ Some few of the Popish interpreters attempt a  
“ different exposition; but the more respectable,  
“ not excepting even the Jesuits, Bellarmine and  
“ à Lapide, admit that Rome is the subject of the  
“ prophecy. So far then the prediction con-  
“ fessedly announces the destinies of the eternal  
“ city. But whether Rome heathen, Rome Papal,  
“ or Rome Antichristian, or Rome absolute, in-  
“ cluding all three, be spoken of, is a matter of  
“ controversy. Romanists adopt either the first  
“ and third supposition, or both together, and in  
“ some respects the history of heathen Rome agrees  
“ with the prophetic delineation. She was idola-  
“ trous, and reigned over the kings of the earth, as  
“ is here asserted; but a more close examination of  
“ the prophecy shows, that either interpretation is  
“ untenable. In the first place, it is not of heathen

“ Rome that the Apostle speaks. This is evident  
“ from the great surprise at what he saw. If we  
“ suppose that the angel exhibited to his view  
“ heathen Rome in the form of an adulterous per-  
“ secuting woman, possessed of great dominion,  
“ what was there in this to excite that profound  
“ astonishment which he expresses in the words,  
“ ‘ When I saw her I wondered with great admira-  
“ tion ? ’ Heathen Rome did not compel other  
“ nations to embrace her creed. St. John knew  
“ that Rome was idolatrous—he felt that she was  
“ persecuting—he saw that she was in possession of  
“ extended empire. There was, therefore, nothing  
“ in this to astonish. Had the angel exhibited to  
“ him Rome converted from heathenism, the pro-  
“ fessing See of St. Peter, the centre of the Church’s  
“ unity, the mother and mistress of all Churches,  
“ this might have astonished the Apostle, who had  
“ seen the fierceness of her opposition to Chris-  
“ tianity; but to be told that she was idolatrous,  
“ persecuting, and supreme, could produce no emo-  
“ tion of the kind. It could not, therefore, be  
“ heathen Rome which he saw. And this argument  
“ is confirmed by the account of the total destruc-  
“ tion which follows, not now to speak of the seven-  
“ headed beast and the ten kings. Heathen Rome  
“ suffered no such overwhelming catastrophe as is  
“ here described; but was, on the contrary, con-  
“ verted to Christianity, and attained a glory and a



“dominion in no wise inferior to that which she  
“had before possessed.

“Some Romanist writers have felt this difficulty,  
“and therefore add, that what Rome was before  
“the time of Constantine, it is again to become at  
“the end of the world: that it will forsake Chris-  
“tianity and the Vicar of Christ, that its name  
“shall again be Babylon, and that then it shall be  
“destroyed. But this interpretation, if true, would  
“be as fatal to Roman pretension as that adopted  
“by Protestants, for it not only implies the open  
“and formal apostasy of the inhabitants of the  
“Papal See, and, therefore, some gross misconduct  
“and carelessness of the shepherd to whose care  
“they had been entrusted, but expressly declares  
“that the place of St. Peter’s chair is itself to be  
“destroyed. Now, if there be no city of Rome,  
“there can be no Bishop of Rome; and, therefore,  
“St. Peter’s primacy, the apostolic chair, must  
“come to an end; and if there be a primacy at all,  
“it must belong to the Bishop of some other See.  
“But the interpretation is manifestly cposed to  
“the whole context. It supposes this great Roman  
“apostasy and persecution and supremacy to take  
“place in the time of Antichrist, which is plainly  
“impossible, for this simple reason, that there  
“cannot be two supremacies, nor two universal  
“monarchies, nor two dominant religions, at one  
“and the same time. The Apostle expressly tells



“ us, in the 13th chapter, that the beast, *i. e.* Anti-  
“ christ, is to attain universal dominion; that all  
“ whose names are not written in the Lamb’s book  
“ of life are to worship him. If so, it is impossible  
“ that Rome, with whom, as we are told in this  
“ 17th chapter, Antichrist and his ten kings are at  
“ enmity, should at the same time possess the same  
“ power, and the same idolatrous supremacy. The  
“ Apostle says (ver. 16), ‘The ten horns which  
“ thou sawest upon the beast, these shall hate the  
“ whore, and make her desolate and naked, and  
“ shall eat her flesh, and burn her with fire. For  
“ God hath put it into their hearts to fulfil his will,  
“ and to agree, and give their kingdom unto the  
“ beast, until the words of God shall be fulfilled.’  
“ From these words it is plain that Antichrist and  
“ his auxiliary kings are to oppose Rome, and  
“ execute upon her God’s righteous judgments, a  
“ state of things utterly incompatible with a supre-  
“ macy, either political or religious, such as is here  
“ described. It cannot, therefore, be of Rome in  
“ the time of Antichrist, that the Apostle is  
“ speaking.

“ If, then, as we have shown, Rome be the subject  
“ of the prophecy, and yet what is here said cannot  
“ be applied to Pagan Rome nor to Antichristian  
“ Rome exclusively, it necessarily follows that it  
“ does apply to Papal Rome, or more properly, that  
“ it depicts the destinies of Rome from the days of

“ the Apostles down to the period of her utter and  
“ final destruction.”

In considering the positions contained in the above extract we are encountered by the following difficulty. The prophetic periods of three years and a half, forty-two weeks, and 1260 days, either synchronize, or are consecutive, or partly synchronize and partly succeed each other. But if Babylon and the Beast cannot be contemporaneously supreme, and the downfall of the former yet remains to be accomplished, terrible indeed is the vista stretching into the future. For it should be observed, that the period of 1260 years is affixed to the destinies of the Beast: “ Power was given him to continue forty and two months.” The inference would then almost seem to be that, after the destruction of Babylon, a protracted period of suffering still awaits the Church in the form of an Antichristian confederacy leagued against the Faith, and for many successive centuries prevailing against it.

• In the hope and belief that such is not the case, let us consider whether Prophecy, when carefully examined, will not sanction our escape from so lamentable a conclusion.

I have already remarked that a period of 1260 years pertains to the Beast. I would now farther direct attention to the fact that a similar period is *not* attached to the woman, or at any rate only by

implication. It is a circumstance not sufficiently noticed that the mystic numbers are associated with the nature and existence of the Beast, and it is only as she is connected with him that the period of the woman's domination can be determined. Indeed, the great feature of this portion of the Apocalypse is the history of the *Beast*, that of the *woman* being introduced only by way of episode. The expressions, "Here is wisdom," and "Here is the mind that hath wisdom," both have reference to the Beast. The sacred seer is narrating and amplifying the history of the fourth beast whose coming had been foretold by Daniel, and the prophetic voice of that Prophet is here re-echoed in the sublime predictions of the Apostle. The fact is, the great difficulty is not connected with the woman, but with the Beast which carries her; and herein is the wisdom required, to discover the name of the Beast, and to interpret his symbolism. In this consists probably the chief difficulty of the Apocalypse.

And as it is to the ten-horned Beast, and not to the woman who sits upon him, that the number 1260 properly applies, so is it to the Pope *when the three horns have fallen before him, and he has become a horn on the head of the Beast*, that the time, times, and half a time, are assigned. Strange that both the 1260 and 666 should pertain to the *Beast*, the one revealing his name, the other comprehending the duration of his power. Probably,

then, the thirty and the forty-five days may also appertain peculiarly to him, and designate some remarkable periods in his awful career. Thus in Dan. vii. 12, the prolongation of life for a *season* and *time*, whatever it may signify, is predicted of the three other *Beasts* which he beheld in his vision : so entirely are these mystic measures linked with the Bestial symbolism. Now, if we bear in mind Poole's observations on the measurement of the great Panegyrical year, and couple with it a fact, to be enlarged on hereafter, that the notation of names by numbers was an Egyptian custom, if not of Egyptian origin, we shall be led to the conclusion that both the mystery of the *name* and that of the *period* of the Beast are symbolized according to Egyptian usage; and Egypt being, as we shall presently demonstrate, the type of the Beast, a new propriety is here developed.

Having ascertained that the mystic period appertains to the Beast, let us proceed to examine more closely the description of the powers given to him, and of the period, or periods, over which those powers are said to extend. On turning to the 13th chapter of the Revelation, it will be observed that several distinct grants of power are conferred upon the Beast.

First. The Dragon gives him his power, and his seat, and great authority. He makes him his delegate on earth. (Ver. 2.)

Secondly. He resuscitates him, and reinstates



him in the position he had lost when he received his deadly wound. (Ver. 3, 4.)

Thirdly. He bestows on him an arrogant and blasphemous mouth. (Ver. 5.)

Fourthly. He confers the power of continuance or action over a period of forty and two months. (Ver. 5.)

Fifthly. Victory is given unto him over the saints;—the power of a conqueror. (Ver. 7.)

Sixthly. As a consequent probably, universal sovereignty. (Ver. 7.)

Seventhly. In augmentation of ver. 4, almost universal divine honours. (Ver. 8.)

To one of these grants alone, be it observed, is attached a *chronological* period—the grant of continuance or action—*ἔδόθη αὐτῷ ἑξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο*, or, as it is translated in our version, “power was given unto him to *continue* forty and two months<sup>2</sup>.” The idea conveyed in the marginal reading, “power was given him to *make war*,” seems to be borrowed<sup>3</sup> from the subsequent grant, from which it is dissociated by the intervening verse. The two grants appear perfectly distinct, as is evident from the fact stated in ver. 6, that, availing himself of the extent of the power pre-

<sup>2</sup> Dr. Christopher Wordsworth, in his translation of the Apocalypse, renders the passage “and power was given unto him to ACT.”

<sup>3</sup> It should be stated, however, that the reading is *πόλεμον ποιῆσαι* in many texts.



viously accorded to him, "He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." In truth, the power of the Beast after the healing of his deadly wound is that of progressive augmentation; beginning from his resuscitation, and advancing, through successive grades, to almost universally acknowledged divinity. But, in this progress, some arresting obstacle seems to interpose. For he needed power, and had power given him simply to exist or to act for forty and two months. Then follows the next grant: "And it was given unto him to make war with the saints, and to overcome them." But, it will be asked, is not this last grant included in the period of 1260 years, and co-extensive with it? Nay, they are not contemporaneous, but consecutive. How is this to be proved? From the history of the two witnesses in the 11th chapter, of whom it is said, they had power given unto them of God to "prophesy a thousand two hundred and threescore days, clothed in sackcloth." And "*when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.*" The power of the Beast, then, to make war, does not exist throughout the entire period of 1260 years, but is imparted at its close<sup>4</sup>. The parallelism between xi. 7 and xiii. 7 is very striking in the original.

<sup>4</sup> During the 1260 years, the power accorded to the witnesses

Τὸ θηρίον . . ποιήσει πόλεμον μετ' αὐτῶν καὶ νική-  
σει αὐτούς.

Καὶ ἔδότη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων  
καὶ νικῆσαι αὐτούς<sup>5</sup>.

The interval between the gift of the power of continuance, combined with that of uttering blasphemies, and the power of making war, is, as I have remarked, brought prominently into notice, inasmuch as the sacred seer beholds the Beast profiting by, and perpetrating the former, before he is entrusted with the latter.

Next, as the powers we have been considering are not contemporaneous, but consecutive, so also appear to be those which follow. The witnesses having been overcome and slain, in other words the religious opposing element having been removed, "power was given him" (the Beast) "over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

is to prophesy, *that* conferred upon the Beast is to blaspheme; the power in the former case being derived from God, and in the latter from the Dragon.

<sup>5</sup> The *exercise*, indeed, of this latter gift (that of making war) previous to the investiture of the Beast with those fuller powers which follow, is not noticed in chap. xiii. Why? Probably, because the omission is supplied from chap. xi. 7. And so, conversely, the worship of the Beast is not noticed in chap. xi., that omission being supplied in chap. xiii. 8. So delicate and so intricate is the structure of the Apocalypse!

This, I imagine, is the reign of Antichrist, which it is supposed by the Church will last for the period of three years and a half, during which the dead bodies of the two witnesses “shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified;” when “they of the people and kindreds and tongues and nations shall see their dead bodies, and shall not suffer them to be put in graves,”—*μνηματα*,—(see Luke xxiii. 53, xxiv. 1), as was the body of Christ (possibly in order to test in the most unmistakable manner the reality of their predicted resurrection); and the worshippers of Antichrist that dwell upon the earth “shall rejoice over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.”

And the close of that terrible reign, I imagine, shall be at the end of those three and a half days—(years)—when the Spirit of life from God shall enter into their dead bodies—that Spirit of holiness by which Christ Himself, their great Lord and Master, was raised from the dead—and they shall stand upon their feet, and great fear shall fall upon them which shall see them; and they shall hear a great voice from Heaven saying unto them, Come up hither, and they shall ascend up to Heaven in a cloud (*the* cloud, *τὴν νεφέλην*), as Christ also ascended (Acts i. 9), and their enemies shall behold them. And the same hour there shall be a great earthquake, and the tenth part of the city

shall fall, and in the earthquake shall be slain of men seven thousand, and the remnant shall be affrighted, and give glory to the God of Heaven<sup>6</sup>.

Subsequently, then, to the death of the two witnesses—in the interval between their death and resurrection—ANTICHRIST shall be worshipped<sup>7</sup>! How is this fearful apostasy effected? St. John proceeds to inform us<sup>8</sup>. “I beheld another Beast coming up out of the earth, and he had two horns like a lamb, and he *spake* as a *dragon*, and he exerciseth all the power of the first Beast before him, and causeth the earth and them that dwell therein to worship the first Beast, whose deadly wound was healed,” &c. According to this statement, the advent of the two-horned Beast is yet future, and I candidly confess that no commentary I have met with has satisfied my mind that this pseudo-prophet has yet appeared, or, at any rate, that he has hitherto exercised his full vocation as misleader of the nations;—all interpretations of this portion of the Apocalypse seeming to me to fall short of the symbolism employed.

On the characteristics of the second Beast, I shall briefly remark that he is represented by the sacred seer through the medium of a complex symbolism,—his power, as though simulating that of Christ;

<sup>6</sup> See Rev. xi. 5. 7—13. See also the following verses, which have been supposed to *close this portion of the Apocalypse*.

<sup>7</sup> His phases are a servant, a conqueror, a God.

<sup>8</sup> Chap. xiii. 11.



his teaching, as emanating from the Father of lies; —“He had two *horns* as a *lamb*, and he *spake* as a *dragon*.” Of these two horns somewhat may be learned, probably, from the context. In verse 13, he exhibits a characteristic of Elias<sup>9</sup>, making “fire come down from heaven on the earth in the sight of men;” and in verses 16, 17, he enforces an ordinance somewhat similar to that enjoined by Moses before the miraculous escape of the Israelites at the Red Sea<sup>10</sup>, causing all, both small and great, rich and poor, free and bond, to receive the mark, or the name, or the number of the name of the Beast, in their right hand, or in their forehead. And this he effects through the instrumentality of spurious miracles performed before the Beast, as the magicians “did in like manner with their enchantments” before Pharaoh. His appearance, then, would counterfeit a mission from above; his doctrine is an emanation from the Devil. His two horns, moreover,—the emblems of his pretended power,—would seem connected with the Jewish Lawgiver and Prophets. He comes in the power of Moses and Elias. His claims, however, are but fictitious, as is evident from the expression used by St. John, “He deceiveth them that dwell on the earth by the means of those miracles which he had power to do;” reference being here obviously made to the *powers of enchantment*.

It is remarkable that these pretended credentials

<sup>9</sup> 1 Kings xviii. 38. 2 Kings i. 10. 12.

<sup>10</sup> Exod. xiii. 9.



exhibited by the *two-horned Beast*, elsewhere styled the *false Prophet*, bear a resemblance to those veritable powers exercised by the two *faithful witnesses*, who, until slain by the ten-horned Beast, had prophesied in sackcloth. These possess some of the characteristics of Elias and Moses, for "if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies." . . . "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will<sup>1</sup>." Possibly the two-horned Beast, or false Prophet, will arise as a punishment for slaying the faithful witnesses. Truth being violently silenced and rejected, God may permit an incarnation of falsehood, that men should believe a lie. The Jews believed not Moses and Elias when they testified of Christ; there may yet arise a pseudo-combination of the Lawgiver and Prophet, who shall induce a belief in Antichrist.

These considerations enable us to revert with greater advantage to the period during which it is said of the Beast that "power was given unto him to continue." I cannot but think *this* the time of Babylon's supremacy, the period during which the Beast is bestridden by the Harlot, and

<sup>1</sup> Rev. xi. 5, 6. 2 Kings i. 10. 12. 1 Kings xvii. 1. James v. 17, 18. Exod. vii. 19; ix. 14. See, too, Numb. xvi. 35, whereby an allusion to the peculiar prerogatives of Aaron may be intended.

acts, not on his own impulse, nor in pursuance of his own designs, but in subserviency to her<sup>2</sup>. The prophetic vision exhibits the apostate Church at the culminating point of her unholy sway; depicting her, not as she existed during the whole 1260 years, but in the most exalted position to which she attained in the course of that eventful period. "The Woman," says J. E. Clarke, "in her drunken glory, is the representative of the Latin Church, in her highest state of Antichristian prosperity, for she sits upon the scarlet-coloured Beast, a striking emblem of her complete domination over the secular Roman Empire. The state of the Latin Church, from the commencement of the fourteenth century to the time of the Reformation, may be considered that which corresponds to this prophetic description in the most literal and extensive meaning of the words, for during this period she was at her

<sup>2</sup> This has been exactly the policy of the Church of Rome with regard to the temporal power. Holding the administrative, she has delegated to her vassal the responsibility of the executive, more especially in the article of the infliction of capital punishment for rejection of her spiritual dogmas. Having tried and condemned the so-called heretics according to her ecclesiastical code, she has ever handed over her hapless victims to the temporal power to be burnt at the stake, with the disgusting pseudo-charitable entreaty that their blood might be spared. She had already too perfectly indoctrinated her vassal in her tenets to doubt of her cruel intentions being carried out to their fullest extent. During the 1260 years the Beast destroys at the bidding of his Rider.

highest pitch of worldly grandeur and temporal authority<sup>3</sup>."

I have remarked that the period of 1260 years is represented by St. John as pertaining to the *Beast*. "Power was given unto *him* to continue forty and two months." By implication, however, should the statements in the earlier portion of this chapter be correct, that period is affixed also to the duration of the *Woman's* power; for during that term, the two are presented to us in correlation, as "the Beast and his Rider." The persecution of the Saints, indeed, has not been so prolonged, but the limit of the Woman's bloody and drunken sway is not specified in the passage before us. The expression in chap. xvii. 6, "And I saw the Woman drunken with the blood of the saints," supposes this

<sup>3</sup> "Cardinal Bellarmine, one of the most distinguished members of the Jesuitical Order, propounded the theory, that the Pope has no *temporal* power by divine right; but that by reason of the *universal spiritual power* which he possesses by divine right, he has supreme authority in temporal matters (*in ordine ad spiritualia*), with a view to a *spiritual end*: and that the spiritual ends of the Church cannot be obtained, *except* the Bishop of Rome have power to depose Kings, and dispose of their kingdoms, if he holds it to be expedient to do so."—Wordsworth's Letters to M. Gondon, Sequel, p. 54. "They" (the Jesuits) "claimed for the *Church* an unlimited supremacy over the *State*."—Ib. p. 60. "Rebellion on their part is not treason, because they are not subjects of the Civil Power."—Ib. p. 55. See also ib. p. 61, and Bishop Butler's opinion, ib. p. 257.

dark feature in her career to be subsequent to the commencement of her predominancy, and consequently of a less protracted character.

In opposition to this remark, the following objection may be urged. In Daniel, chap. vii. 25, we read of the little horn, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of a time." If, therefore, the little horn designate the Pope, the period of persecution is accurately determined. To this I reply, that in Acts vii. 6 (quoted in a former chapter), it is said of Abraham: "God spake on this wise, That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years." Yet the 400 years, as we have seen, refer, not to the period of the bondage of the Israelites, but to the term of their sojourn. And although many imagine that their abode in Egypt lasted during the entire 400 years, not one has supposed that slavery and suffering were their portion during that protracted period. The contrary is indeed clearly stated. It was, says St. Stephen, "when the time of the promise drew nigh," that "another king arose, which knew not Joseph, who dealt subtilly with our kindred, and evil entreated our fathers." Interpreting Rev. xvii. 6, and Dan. vii. 25, analogously to this passage, it is enough that persecution



be a prominent characteristic of the Woman or of the Little Horn, and needs not that that peculiar feature should pervade the whole period of the power of either; that period referring rather to the limits of their respective sway, than to the characteristics by which it is distinguished. The objection, therefore, urged by Mr. Burgh<sup>4</sup>, that, admitting the domination of the Woman or of the Little Horn, we are uncertain whether the saints are as yet under their persecution or not, falls to the ground. It is enough if, "for six centuries and more, the Church of Rome has been the mother and mistress of all harlot churches, drunken with the blood of saints, and besotted with a senseless idolatry, to be abhorred of all faithful Christians<sup>5</sup>."

I would now observe, however, that the continuance of the Woman's existence, although implied in the history of the Beast, is not necessarily co-existent with that of the Little Horn.

The impression seems general that the Beasts described in Rev. xiii. and xvii. and in Dan. vii. are, although viewed under different aspects and circumstances, all three identical. The Beast is represented at different periods, and under complex forms;—a complex symbolism being needed to typify a complex reality. Such is the triple union of the Beast and Babylon, and the Little Horn.

<sup>4</sup> Lecture on the Book of Revelation, p. 254.

<sup>5</sup> M'Caul's Warburt. Lect., 2nd Series, Lect. 6, p. 120.



So distinct are these, and yet so closely are they linked together, that the Beast becomes first the servant, then the destroyer of the Woman; and that by reason of the great words spoken by the Little Horn, Daniel "beheld till the Beast was slain, and his body destroyed and given to the burning flame."

A question then arises as to the chronological order under which these different aspects of the Beast should be arranged. To me it would appear that their succession should be as follows:—first the Beast, as represented in Rev. xvii., carrying the Woman; next, the Beast in Dan. vii., bearing on his head the little horn; lastly the Beast in Rev. xiii., having on his head the ten *crowned* horns. With regard to Rev. xiii. and xvii. little doubt can be entertained. In chap. xvii., where the woman is represented as controlling the Beast, the ten horns *have no crowns*; "as yet, they have received no kingdom," ver. 12. In chap. xiii. the horns are encircled with crowns; at that period, therefore, the ten kings have received power (ἐξουσίαν) one hour, or at one time, with the Beast.

Now, when is it that the ten horns receive this power? In the 18th verse it might seem to be implied that their power *as kings* had been conferred prior to the Woman's sovereignty. For it is there said: "The Woman which thou sawest is that great city, which reigneth over the *kings* of the earth." According to this, the period at which

they receive power as kings "one hour with the Beast," would be that, when he has conferred upon him the power of *continuance*. But this can scarcely be the case; for it will be observed, that during the period of the Harlot's drunken sway the horns have as yet no crowns. See chap. xvii. ver. 3. Again, whereas the kings of the earth, over whom the Woman reigneth, shall bewail her, and lament for her, when they see the smoke of her burning, the ten kings which are upon the head of the Beast are they which shall effect her fall, and make her desolate and naked, and shall eat her flesh, and burn her with fire. It is, therefore, manifestly impossible to identify the kings of chap. xvii. 18, and xviii. 9, with those of xvii. 12. 16. It follows that the period at which these last receive power, "one hour," or *at one time*, with the Beast, must be that at which he dethrones the Woman, and makes war with the saints, and overcomes them. In that war the ten crowned horns appear to join, and in it they are ultimately overthrown<sup>6</sup>.

If these conjectures be correct, and the little horn in Dan. vii. symbolize the Pope, we can scarcely err in assigning to the Beast, as there portrayed, a position between those in which we have already surveyed him. For it should be observed that this little horn on the head of the Beast, if designating the Pope, represents him less

<sup>6</sup> Compare chaps. xvii. 14 and xi. 11, 12, 13.

in his *ecclesiastical* than in his *political* character. We behold him, not merely as exercising dominion and government in spiritual things, but invested with temporal power in addition. *He is a horn on the head of the Beast.* And under this aspect, the appropriateness of the expression, “a *little* horn,” is manifest; for the Pope has never held a high position as temporal ruler, notwithstanding he has “a mouth speaking great things.”

To the foregoing arrangement, however, I must append the following remark. When I speak of the Beast as carrying the Woman, I do not point to that period during which he is represented in the act of bearing the Harlot in the summit of her power, for that period was subsequent to the acquisition of the Pope's temporal sway; but I look rather to the *commencement* of the predominancy of the Woman, and to the *rise* of the Little Horn, the former having assumed her seat on the Beast before the Head of the Romish Church had become possessed of any territorial dominion. Peter's power had been grasped at by priestly arrogance, and sanctioned by imperial folly, before Peter's patrimony had been even thought of. And for this reason, I am inclined to think that many in the present day are too precipitate in pronouncing the 1260 years, to which the sway of the Pope is limited, as having so nearly approached their close. For that period, as connected with the little horn on the head of the Beast, is assigned to the Roman

Pontiff, apparently as a *temporal* prince, and not as the mere head of ecclesiastical power; and, whereas the title of Universal Bishop was conferred on him by the Emperor Phocas, A.D. 606, it was not until A.D. 756 that he was invested with any temporalities.

Viewing the Beasts of Daniel and St. John as identical, the prophetic vision exhibits the Roman Empire, subsequently to its rise from the sea, under three separate phases: firstly, as tyrannized over by a Church "fallen from her first love:" secondly, as affected by the domination of the Pope, when he had succeeded in combining temporal power with spiritual rule: thirdly, as it will hereafter exist in the days of the last manifestation of Antichrist.

It appears, then, that although a period of 1260 years pertains by implication to the Woman, and is directly assigned by Daniel to the existence of the Little Horn, yet these two periods do not necessarily synchronize. In truth, the reverse would seem the more probable alternative.

We are too apt to identify the existence of the Romish Church with that of the Pope as a temporal prince, whereas they are in reality two distinct entities. The Church of Rome has existed, and could again exist in her full development, apart from the temporalities of its Spiritual Head; and the Pontiff, even if no longer retaining his title of Vicar of Christ, might hold sway as a temporal ruler, were the Church of Rome swept from the face



of the earth. In truth, many of the friends of the Papacy in the present day would gladly dissociate the temporal and spiritual powers, supposing that were the Pope freed from the onerous burden of temporal government, his spiritual office and dignity would be better appreciated and more generally acknowledged. It is the mal-administration of secular affairs which is thought by many of the followers of that faith to bring so much odium upon the Papacy<sup>7</sup>.

And here I may observe, that the view we are taking accounts for the difference apparent in the characteristics of the Beast as delineated by Daniel and St. John. The vision of the former, having reference to *temporal* empires to be developed in after ages, exhibits that of Rome as affected by the jurisdiction of the Pope in his character of temporal ruler; whereas the Apocalypse, bearing upon *spiritual* empire, records the departure of the Romish Church from "the faith once delivered to the saints," and her subsequent overthrow by Antichrist. Next, the expressions "was, and is not, and shall ascend out of the bottomless pit, and go into perdition," and "was, and is not, and yet is<sup>8</sup>," as applied to the Beast, should not, I imagine, be considered as parallel passages, but as indicating two distinct periods of time. During the sway exercised by the Scarlet Woman, "he is not, and

<sup>7</sup> See "La Papauté à Jérusalem," by L'Abbé Michon.

<sup>8</sup> Rev. xvii. 8.



yet is." He exists, not indeed as heretofore in his dominant, but in a subjective character; he is the agent of the Woman, under her control and government. On the fall of his intoxicated Rider, he ceases to be a mere instrument, and regains the independence he had exercised prior to the period of his servitude.

But it may be asked, although Babylon be not Antichrist, is she not Antichristian? Confessedly thus far. If, so long as she relied on the wings of the Great Eagle for support she was Christian, in proportion as she made the Beast her stay, she rendered herself Antichristian. Babylon resting on Egypt symbolizes Superstition as having first obtained the mastery over, and then as being supported by Paganism. The picture suggested to the mind is the Pagan Roman Empire, the Beast—carrying Papal Rome, the Rider. Pope Innocent the Third unwittingly bordered upon the truth, not when he proclaimed himself "the Vicar of Christ," but when he added (remarkably enough) "the God of Pharaoh<sup>9</sup>."

<sup>9</sup> The passage in which the Pope thus speaks of himself is as follows:—

*"The Vicar of Jesus Christ, the successor of Peter, the anointed of the Lord, the God of Pharaoh, short of God, beyond man, less than God, greater than man, who judges all men, is judged by no man."*—Innocent III. Sermon 2. De Consecr. Pontif. Quoted from Hussey on "The Rise of the Papal Power," p. 199.

When Paganism had succumbed to the influence of Christianity, it was to be presumed that the Christianized Roman Empire, having enrolled itself as the servant of Christ, would have been continually urged by the agent which had been instrumental in effecting its conversion, to throw all the weight which it possessed into the scale of truth, and to put forth every energy for the upholding and propagation of the Christian Faith. Strange that through the instigation of the converting element itself, that empire should be turned aside from so sacred a duty, and induced to become an instrument in the hands of the Romish Church in persecuting that very faith which it should have been its privilege to defend! The Church of Rome acted as did the Israelites of old by the nations which God had delivered over to them, and with similar results. God said, "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you<sup>1</sup>." She put her trust in the Beast, and the Beast will be her destroyer.

It seems to have been the peculiar and startling sin of the Church of Rome, that having seated herself on the throne of the Pagan Beast, she forgot

<sup>1</sup> Judg. ii. 2, 3.

her first love<sup>2</sup>, and instead of rescuing her people from the degrading and blasphemous tenets of the conquered Dragon, she so framed her system of pseudo-Christianity as to plunge them into a Christianized Paganism. She transformed the statues of heathen deities into the images of Christian Saints, and justified, nay compelled, the restoration of that very image-worship against which St. John, foreseeing the coming corruption, so earnestly warned "the brethren;" closing his first Catholic Epistle with those emphatic words, "Little children, keep yourselves from idols."

How exactly does all this correspond with the different phases of the Church of Rome, as presented to us in the Apocalypse:—first, as "a Woman clothed with the Sun," borne by "the wings of the great eagle;"—next, as "the Woman arrayed in purple and scarlet colour, decked with gold and precious stones and pearls," seated "upon a scarlet-coloured beast, full of names of blasphemy."

But St. John opens a yet more extended vista of the future, presenting to us certain features connected with the career of the Beast, when the Woman shall be no more: and St. Paul seems to point to the same dread reality.

In 2 Thess. ii. it is distinctly stated that before the day of Christ there shall "come a falling away first;" and, besides this, also, the revelation of the

<sup>2</sup> Rev. ii. 4.

“man of sin.” The Apostle says, “The *mystery* of *iniquity* doth *already* *work*: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be *revealed*.” Here are two points, the *mystery* working, and the man of sin *revealed*. It will be remembered, that the woman described in Revelations as clothed in scarlet and sitting on the Beast, had upon her forehead a name written, MYSTERY. It will also be remembered, that after the Angel had cried, saying, “Babylon is fallen, is fallen,” another angel followed, saying with a loud voice, “If any man worship the Beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.” Babylon falls; the Beast remains; he dethrones the harlot whom he had so long upborne, and arrogates to himself universal worship. The mystery of iniquity makes way for the manifestation of the man of sin; the downfall of her, whose type is Babylon, heralds the rise (shall I say the resurrection?) of him whose type is the monarch of the Exode. Superstition succumbs to the power of the Infidel<sup>3</sup>.

<sup>3</sup> Mr. Burgh expresses opinions so much in accordance with this view, that, notwithstanding minor differences, I append the following extracts:—

“The wilful king of Daniel, the ‘wicked one,’ or ‘man of sin,’ of Paul, and the beast in the vision before us,—I maintain does not apply to Popery, the character of which is corruption



In a word, we have two evils predicted as pre-  
vening the Day of Christ:—the mystery of iniquity,  
and the revelation of the Man of Sin; first, *latent*  
sin, or sin in the form of godliness; then *open* sin,

and perversion of truth, in many instances indeed fatal and  
dangerous in the extreme, but not that of daring and open-  
mouthed blasphemy\*.”

“That the symbolic woman means the city of Rome, as mis-  
tress of the Roman Empire, I have distinctly stated; and that  
‘Mystery’ is the name of the city in reference partly, though  
not exclusively, to the period during which it has been the seat  
of the Papacy, I moreover fully admit; but, it is strange that  
those who apply this title (and apply it exclusively) to Popery,  
should not have perceived that it disproves the application to it,  
made at the same time, and often in the same sentence, by  
those writers, of the titles ‘the Antichrist,’ and ‘the Man of  
Sin.’ For ‘the Man of Sin’ is expressly said by the Apostle  
to be *the revelation* of the mystery of iniquity:—‘For the mys-  
tery of iniquity doth already work; only he who now letteth,  
will let, until he be taken out of the way, and then shall  
that wicked be *revealed* (ἀποκαλυφθήσεται).’ Now the words  
‘mystery,’ and ‘revelation,’ or ‘Apocalypse,’ are directly op-  
posed the one to the other—the former denoting the *latent state*  
*or working* of that which is destined to a *manifestation* in due  
time denoted by the latter, as proved by the invariable use of  
the terms in Scripture; whence it follows that both terms can-  
not at one and the same time apply to the same person, office,  
or system; or, in other words, the Pope or Popery cannot be,  
at one and the same time, ‘the mystery of iniquity,’ and ‘the  
Man of Sin,’ or ‘the Antichrist,’—‘*the mystery*’ and ‘the Apo-  
calypse’ of the mystery.” (Burgh on “The Book of Revela-  
tion,” p. 452. See further.)

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\* Burgh on “The Book of Revelation,” p. 252.



even him "whose coming is after the working of Satan,"—"the Wicked, . . . whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:"—the enchaining allurements of the scarlet woman, and, subsequently to her fall, the awful development of him who is emphatically termed **THE ANTICHRIST**. Of him St. John speaks as I have portrayed him, when he says, "The dragon, that old serpent, called the Devil, and Satan, which deceiveth the whole world," "gave him his power, and his seat, and great authority." The antitype of Pharaoh Amnophis, whose badge and source of power was the serpent,—**HE IS THE ANTICHRIST**.

## CHAPTER VI.

## THE REMNANT.

THE Woman has escaped from her cruel bondage, Pharaoh, that potent instrument in effecting the designs of Satan, having been overwhelmed in "the mighty waters." Yet, although the servant has perished, his master survives, and remains the avowed and inveterate enemy of the Woman during the period of her sojourn in the wilderness. So too her antitype, she who was "clothed with the sun," has accomplished her flight from the face of the serpent, and reached the place prepared of God, where she is nourished for a time, and times, and half a time with water from the rock, and bread from heaven. Nevertheless, "the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood<sup>1</sup>." A new element is now introduced to befriend and aid her: "The *earth* helped the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth."

<sup>1</sup> Rev. xii. 15.

A twofold solution presents itself of the symbolism here employed; the one derived from profane records, the other from the page of inspiration. I will briefly advert to the first, and proceed to consider the second more at large.

While examining the relics of Egyptian history, we have seen reason to suppose that, paralyzed by the terrible catastrophe at the Red Sea, the Egyptian nobles fled with the son of the vanquished Amenophis, the infant Ramesses-Sesostris, into Ethiopia, where he was hospitably entertained by the monarch of the country. It is related that having attained to manhood, he collected a considerable army, returned to Egypt, and thence poured his hostile swarms upon the provinces of Western Asia. Whether by such a step he purposed to obliterate the deep disgrace sustained by his father and his country on the shores of the Red Sea, we know not. Possibly such was the case; and it is also probable that the Hycsos tribes, of which, in the estimation of the Egyptians, the Israelites formed a part, were special objects of the royal displeasure. If his aim were to retaliate upon the Hebrews the ignominy and dishonour they had brought upon his people, his design, whatever the successes which attended his arms, was a signal failure. The then inhabitants of Canaan may have suffered severely by his prowess, but the Israelites were secure from his assaults, in a wilderness whither no army could follow them; a region

described by the prophet Jeremiah as "a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passed through, and where no man dwelt." The rich plains of Asia received and absorbed the mighty flood; the Israelites, perhaps even unconscious of its existence, dwelt securely "under the shadow of the Almighty."

The other solution requires a more extended examination; and, being drawn from the depths of Scripture, it claims our peculiar attention. The woman is in the wilderness, consequently we naturally turn for light to Sinai. During the period of their wanderings, the children of Israel, albeit the covenanted people of God, were sorely harassed by the "fiery darts" of Satan, who vigorously strove to recover the prey which had escaped out of his hand.

Some assault of an analogous description would appear to be veiled under the imagery of the flood of water, which the dragon ejected out of his mouth. So essential is water to the sustentation of natural life, that throughout Sacred Writ it is employed as a type of spiritual life and grace. So Isa. xlv. 3: "Thus saith the Lord . . . I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." And again, calling upon his people to embrace the Gospel tidings, he exclaims, chap. lv. 1: "Ho, every one that thirsteth, come ye to the waters." Of that water, Christ

Himself says: "The water that I shall give shall be a well of water, springing up into everlasting life." "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow *rivers of living water*. This spake he of the Spirit, which they that believe on him should receive<sup>2</sup>." St. Paul marks the analogy between things natural and things spiritual where he says of the Israelites in the wilderness, they "did all drink of the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ<sup>3</sup>."

To these living waters, which flow from Christ the Rock of Israel, seems opposed the water which was poured out of Satan's mouth as a flood or river, (*ποταμὸς* in the original) to carry away the woman who was drinking of the spiritual stream. From his lips would flow water, not of life, but of gall, or, as it stands in the margin of our Bibles, *waters of poison*<sup>4</sup>;—"wine, the *poison of dragons*, and the cruel venom of asps<sup>5</sup>."

<sup>2</sup> John iv. 14; vii. 37, 38, 39. See also Isa. xii. 3; xxxv. 6. Jer. xvii. 13. Rev. xxi. 6; xxii. 17.

<sup>3</sup> 1 Cor. x. 4.

<sup>4</sup> Jer. viii. 14; ix. 15; xxiii. 15. Against the root that beareth gall and wormwood, the Israelites were warned in the last words of Moses, Deut. xxix. 18, by which, says Cruden, may be understood "some secret and subtle idolaters, who might secretly infect and poison others, by drawing them to idolatry."

<sup>5</sup> Deut. xxxii. 33.



Of the existence of this deadly stream, and of its noxious effects upon the children of Israel in the wilderness, we cannot entertain a doubt. It affected them from the commencement to the termination of their pilgrimage. "Ye have been rebellious since the day that I knew you" is the testimony of Moses. The difficulty would seem to lie in determining the particular sin here adumbrated. But on a closer examination of the passage before us, we are struck by a peculiarity in the imagery employed, which leads to the conclusion, that, however aggravated the perpetually recurring transgressions of the Israelites, the Holy Spirit here passes them over in silence, to denounce one specific iniquity of which they were guilty during their abode in the desert. "The earth," we are told, "helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The woman being still in the wilderness, we therefore continue to direct our attention to that portion of sacred history which records the sojourn in the wilderness of the ancient Church of God; and in that history we are met by a passage so precisely similar, that if any system of parallels be admitted the coincidence can scarcely be regarded as accidental. I allude to the narrative of the rebellion of Korah, Dathan, and Abiram in the 16th chapter of Numbers, where it is said, ver. 32, "The earth opened her mouth, and swallowed them up," &c. The same

expression recurs in Deut. xi.<sup>6</sup>, and also in Ps. cvi., where reference is made to this fearful destruction. I subjoin the passage from the Revelations in the original, and the parallel passages from the Septuagint, that their exact agreement may be the better appreciated.

Rev. xii. 16. Ἦνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμόν.

Numb. xvi. 32. Ἦνοίχθη ἡ γῆ καὶ κατέπιεν αὐτούς.

Deut. xi. 6. Ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν αὐτούς.

Ps. cvi. 17. Ἦνοίχθη ἡ γῆ καὶ κατέπιε Δαθὰν καὶ ἐκάλυψεν ἐπὶ τὴν συναγωγὴν Ἀβειρώων.

The parallelism is complete! Can it be doubted that the flood from the dragon's mouth, and the rebellion of Korah, Dathan, and Abiram are cor-relatives? When it is remembered that the fearful punishment inflicted on the latter was not of ordinary occurrence, but "a new thing" which the Lord had made, the point appears hardly to admit of a doubt.

This sudden assault then by the devil and his agents upon the woman in the wilderness is designed probably to indicate some outbreak analogous to that of Korah, Dathan, and Abiram against Moses. Now this rebellion is remarkable among other things on the following account. "Korah,"

<sup>6</sup> I observe that Desprez in his "Apocalypse fulfilled in the Consummation of the Mosaic Economy," &c. has noticed this parallel.

observes Bp. Kidder, "was cousin-german to Moses and Aaron, and thought himself fit to be their *equal*."

Again. Dathan and Abiram were grandchildren of Reuben, who was the first-born of Israel, but for his sin was deprived of his birthright<sup>7</sup>. "At what time this rebellion happened," says Stackhouse, "the history does not inform us. Probably it was soon after the advancement of Aaron and his family to the office of High Priest, it being the general opinion that that advancement was the cause of the mutiny. And so Josephus represents it." To which we may add the remark of Dr. Graves: "Dathan, Abiram, and On, were chiefs of the tribe of Reuben, the first-born of the sons of Jacob; and may therefore have conceived themselves better entitled than Moses to pre-eminence in temporal power."

Moses being pre-eminently the type of Christ, and Israel of old typifying the present Israel of God, the rebellion and assumption of authority by Korah, Dathan, and Abiram, in the Elder Dispensation, would seem to indicate a power which should afterwards rise up *in the Christian Church*, and arrogate to itself the prerogatives of Christ.

This idea of the usurpation of kingly and priestly power being suggested, we are naturally led to the contemplation of that insatiate ambition long since

<sup>7</sup> See Mant in loco.

exhibited by the Bishop of Rome, which has eventuated in his insolent assumption of temporal and spiritual supremacy over Christendom, an assumption grounding its pretensions on systematic perversion of truth, and self-investiture with the exclusive privileges of the Son of God.

The view which I have taken of Rev. xii. 15, 16, receives confirmation from chap. xvii. 3. I have imagined, that in the former passage is prefigured the rise and destruction of the Papacy; that Korah, Dathan, and Abiram represent an usurping regal and priestly power, which should arise in the Christian Church during the time of her sojourn in the wilderness. In chap. xvii. 3, we observe that the Apostle was carried into the wilderness to behold the *overthrow* of Babylon. "He carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." In the place of the spouse of Christ, the Apostle beholds the harlot of Babylon. She is borne, not on eagles' wings, but on "the scarlet-coloured beast." "No spiritual Rock follows her: no pillar of fire, or of cloud, is there for light or shelter. Her carcass shall fall in that wilderness, from whence the Lamb's wife shall enter her long-promised inheritance on earth,—millennial peace and rest,—previous to her eternal rest in heaven <sup>8</sup>."

<sup>8</sup> Archdeacon Forster, p. 181, and following. See also Wordsworth in loco.

A further reference to the pages of the Apocalypse would seem to confirm the correctness of the interpretation of this most difficult passage. Two cities or polities appear to be spoken of in the Revelation as pre-eminently opposed to the heavenly Jerusalem, or, if but one city be intended, it is represented under two different and consecutive phases. There is "that great city Babylon," and "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified<sup>9</sup>;" both probably being designated by the term "the city, that great one," (ἡ πόλις ἡ μεγάλη,) because each becomes in turn the nucleus of a sinful community.

That one of these two cities perishes and gives place to the other appears evident from the 8th verse of the 14th chapter, already referred to, where an angel says, "Babylon is fallen, is fallen," and is followed by another angel, "saying with a loud voice, If any man worship the beast and his image," (with which we must suppose from Rev. xi. 7, 8, the city called Sodom and Egypt to be connected,) "the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

On reference to chap. xvi. 19, the like distinction seems observable. "The great city" spoken of apparently in chap. xi. 8, as "Sodom and Egypt, where also our Lord was crucified," (and which, as

<sup>9</sup> See Rev. xiv. 8; xvii. 18; xviii. 10; and xi. 8.



it is there symbolized by a *triple* figure, so here, it is divided into *three* parts,) is evidently in existence at a time when Babylon lives only in the divine *remembrance*. As Babylon she had received her overthrow and “become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.” The “remembrance” however of her former existence comes up before God—the retrospect, suggested as it were by the destruction of cities of an analogous character,—and God then delivers to her “the cup of the wine of the fierceness of his wrath.” Now the destruction of Korah, Dathan, and Abiram is of a twofold character. We have the overthrow of an usurping *priestly*, and that of an usurping *kingly* power;—the one consumed by fire from the Lord, the other destroyed by an earthquake. If this complex figure answer to the spiritual and temporal sway of the Papacy, the one, *i. e.* the spiritual, is presented to us in the Revelations under the form of *mystic* Babylon, the other, *i. e.* the temporal, in the book of Daniel under that of the little horn. Of futurity we must speak with caution. Yet when we reflect how intimately connected are the fortunes of this little horn with those of the Beast, of whom Egypt will be shown to be the symbol, (so much so that he not only uproots three of the ten horns on the head of the Beast, and establishes himself in their place, but that because of the great words which the little horn speaks, the Beast is

“slain, and his body destroyed, and given to the burning flame,”) when we bear in mind that the temporal power of the Pope may still survive, although his spiritual existence should have been brought to a close, and that the influence which he is spoken of as exercising over the closing fortunes of the Beast is fatal in the extreme, we may be led to conclude that the development of the Papacy has hitherto been but partial:—that as the Head of the Romish Church has sustained so prominent a character in the reign of superstition, so he may occupy an analogous position in the empire of infidelity; and that as heretofore his fortunes have been so closely interwoven with those of mystic Babylon, so hereafter the city called Sodom and Egypt may be linked in some inscrutable manner with his future career.

Now let us turn once more to Rev. xii. 15, 16. Supposing the allusion which I have suggested to be correct, the symbolism results in the following unexpected harmony. Whereas it is recorded of Korah and his company, *i. e.* the usurping priestly power, that “there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense,” so it is foretold of Babylon “she shall be utterly burned with fire, for strong is the Lord God who judgeth her.” And whereas we read of Dathan and Abiram, *i. e.* the usurping kingly power, that “the earth opened her mouth and swallowed them up,” so it is written of “that

great city which spiritually is called Sodom and Egypt, where also our Lord was crucified," that "there was a great earthquake, and the tenth part of the city fell <sup>1</sup>."

We appear now to have reached an advanced period in the history of Christianity, and to have entered the region of unfulfilled Prophecy. To

<sup>1</sup> On referring to Isaiah, chap. xxv. 2, 3, the supposition that two great cities are spoken of in the Revelations, would appear to be justified. The Prophet, arguing of the future from the past, says, "Thou hast made of a city an heap; of a defenced city a ruin; a palace of strangers to be no city; it shall never be built. *Therefore* shall the strong people glorify thee, the city of the terrible nations shall fear thee," *i. e.* because one great city has been destroyed by Thee, therefore another great city shall fear Thee. It is singular concerning the first city, that while the marginal references point to the destruction of Babylon, (see references, Isa. xxi. 9; xxiii. 13; and the expression, "It shall never be built," seems to justify the application, see Rev. xviii. 21,) so with regard to the second, they direct our attention to Rev. xi. 13, *i. e.* the city spiritually called Sodom and Egypt. And with this view harmonizes a subsequent portion of the prophecy (see chap. xxvi. 20, 21, and chap. xxvii. 1. 12, 13): where, after a manifest allusion to that memorable Jewish Passover which preceded the Exodus, the Prophet continues, "In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, ('he shall punish the king who is magnified as Pharaoh,' says the Targum, see Gill in loco,) even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea." And then proceeding to speak of the restoration of the Jews, he concludes the chapter with another reference to the land of Egypt.

such a conclusion we are led by the peculiarity of the expression *the remnant*, "And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ<sup>2</sup>." It would seem then, that the many had already fallen away, or been destroyed; that the water, which "the serpent cast out of his mouth," had produced a fatal effect upon a large portion of the woman's seed, before "the earth opened her mouth, and swallowed up the flood." Yet the persecuted Church and a remnant still survive, to baffle the machinations of the Dragon, and arouse him to renewed efforts to sweep her and her offspring from the earth. We have been induced to suppose that this flood was symbolic of the devastation wrought in the Church of Christ by the errors and persecutions of the Papacy; and that it thus links itself to that portion of the Apocalypse which shadows forth to us the history of mystic Babylon. The mention of a *remnant*, in connexion with this symbolism, presents at first sight a difficulty; not that we meet with no response to it in Scripture, but that we find a twofold response, referring to two widely different objects. There was *one* remnant left in the land of Israel at the commencement of the Babylonish captivity: there was *another* remnant which returned thither when that

<sup>2</sup> Rev. xii. 17.

captivity had been brought to a close. At the time when the children of Israel were carried away into Babylon, "Nebuzaradan the captain of the guard left certain of the poor of the people for vine-dressers and for husbandmen<sup>3</sup>." These are spoken of under the title of a *remnant*. Terrified at what might be the after-policy of their conqueror, and feeling that there was no safety for them in Jerusalem or Judea, this remnant determined to quit the land of their forefathers, and betake themselves for protection to Egypt. They came therefore to Jeremiah, beseeching him to inquire of the Lord for them, and promising obedience to his will. To their supplication the Prophet returned for answer, that if they would still abide in the land, then God would build them, and not pull them down, and plant them, and not pluck them up: for that He repented Him of the evil which He had done unto them: that with regard to the king of Babylon, they should not be afraid of him, for that God would be with them to deliver them out of his hand. But, in the event of their disobedience the Prophet was commissioned to deliver the following threat: "Thus saith the Lord of Hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye

<sup>3</sup> See 2 Kings xxv. 12. Jer. xxxix. 10, and lii. 16.



shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt; know certainly that I have admonished you this day<sup>4</sup>." That this remnant was disobedient to the word of the Lord we learn from the same prophet<sup>5</sup>. They went down into Egypt and dwelt there, and conformed to the idolatrous customs of the land. In connexion with this fact, I cannot but advert to the peculiar title of the monarch to whom they fled for safety. It was *Pharaoh Hophra*, i. e. Pharaoh the *Solar Serpent*, or, as Ezekiel terms him, the Dragon in the seas<sup>6</sup>, whose protection they sought, in opposition to the expressed command, and in contempt of the proffered guardianship, of Jehovah.

But this remnant, although it may possibly be referred to by implication as contrasting with that of which we have yet to speak, responds not in its primary allusion to the words of St. John. The Apostle speaks, not of a *disobedient*, but of a *faithful* remnant—"the remnant of her" (the woman's) "seed, which *keep* the commandments of God, and have the testimony of Jesus Christ<sup>7</sup>."

<sup>4</sup> Jer. xlii. 18, 19. See the whole passage.

<sup>5</sup> Ibid. ch. xliii. xlv.

<sup>6</sup> See ch. xxxii. 2, marginal reading.

<sup>7</sup> The expression "have the testimony," ἔχόντων τὴν μαρτυρίαν,

On the overthrow of Babylon permission was granted to the Israelites to return to Judea. The great body of the people, however, instead of availing themselves of the decree of Cyrus, were content to remain in the country of their captivity; and small, in consequence, was the number which sought again the land of their fathers. Of these Ezra speaks as the *remnant* which had escaped<sup>8</sup>, and Nehemiah as “the remnant which were left of the captivity<sup>9</sup>.” With *this* remnant, emancipated from the thralldom of Babylon and returning with joy and thanksgiving to the holy hill of Sion, the expressions in the Apocalypse seem more readily to accord.

Should the allusion here pointed out be designed, the passage supplies an obscure link in the system of tropes under examination, and bids us interweave what has been elsewhere written of mystic Babylon and her adjuncts, with the symbolism now presented to our view. Under this aspect, its office is at once most befitting and important; for while the implied reference to “the Harlot” assists us most materially in assigning to the type its analogous historic position, the account, elsewhere given, of her quaffing to in-

observes Dr. C. Wordsworth, is a phrase peculiar to the Apocalypse and St. John, expressing *the firm maintenance of the truth*. Harmony to Apocalypse, p. 23.

<sup>8</sup> Ezra ix. 8. 14. See too, ch. iii. 8.

<sup>9</sup> Nehem. i. 3.

toxication the blood of saints and of martyrs, closely coincides with the prolonged system of persecution implied in the symbolism of the flood from the Dragon's mouth, and prepares us for the expression which follows,—the Dragon “went to make war with the REMNANT of the woman's seed which keep the commandments of God, and have the testimony of Jesus Christ.”

And here we must pause to inquire whether the 13th chapter of Revelation, upon which we are now entering, be a continuation of chap. xii., or, whether it does not rather take a retrograde step, previous to entering upon the history of that remnant, which yet baffled the endeavours of Satan to subvert the religion of the Cross. If the interpretation of the Beast and his Rider, given in a preceding chapter, be correct, it leads to the latter conclusion. The vision would here seem to revert to an earlier period, in order at once to connect itself with the revelation of a former Prophet, identifying the beast here described with that fourth monster, “dreadful and terrible,” which appeared to Daniel coming up from the depths of the sea, and also to trace his rise and progress up to that period at which he had been incidentally introduced in the 7th verse of the 11th chapter. Accordingly we find St. John changing the position which he had hitherto occupied, and, like Daniel “in the vision of his head upon his bed,” standing upon the sand of the sea. Or, should the third

person singular<sup>1</sup> be the reading preferred, and the verb be understood to indicate the position not of the Evangelist, but of the great red Dragon, in that case it is clear that the sacred seer follows the movements of Satan, and beholds his emissary ascend from the abyss of those troubled waters.

It should be observed, moreover, in support of this hypothesis, that the beast seen by St. John, like that beheld by his predecessor, had not only ten horns, but incorporated, as elements of its entity, certain characteristics of the other three beasts exhibited to Daniel. "The beast which I saw," says the Apostle, "was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion* <sup>2</sup>."

And the parallelism which we have noticed as existing between Rev. xiii. 2, and Dan. vii. 4—7, will be more apparent, if we observe that St. John, in describing the characteristics of the Beast which he saw ascending out of the sea, not only speaks of those elements pertaining to the three beasts beheld by Daniel, but mentions them also in the exact order in which those beasts succeeded each other in the vision of the earlier Prophet.

The ten-horned beast of St. John would then appear to be identical with the fourth beast of Daniel, which devoured the whole earth, and trod

<sup>1</sup> ἑστησεν, *he* (the Dragon) stood, is thought to be the correct reading. See Dr. C. Wordsworth.

<sup>2</sup> Compare Dan. vii. 4—7.

it down and brake it in pieces<sup>3</sup>;—the last mighty empire raised up and sustained by Satan in opposition to the kingdom of Heaven, before “the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.”

It would seem, moreover, as though the history of the faithful *remnant* were delineated at verse 7, chap. xiii., answering to verse 7 of chap. xi., where the Beast, freed from his Rider, recovers his former power, and exercises it in an exterminating war against the residue of men, who, at this advanced period in the annals of the Church, yet hold fast to the religion of their crucified Lord.

The Apocalypse makes frequent mention of martyrs,—which term is generally understood to represent those who, faithful unto death, have sealed their testimony with their blood.

Our blessed Lord, as having “before Pontius Pilate witnessed a good confession,” places Himself at the head of the glorious company, speaking of Himself by the Spirit, as “the faithful witness (μάρτυς), and the first-begotten of the dead<sup>4</sup>,” and again, as “the Amen, the faithful and true witness (μάρτυς), the beginning of the creation of God<sup>5</sup>.”

St. John also, in the opening chapter of his prophetic book, enrolls himself in this noble army, as having borne record (ἐμαρτύρησε) of the word of

<sup>3</sup> Dan. vii. 7. 19. 23.

<sup>4</sup> Rev. i. 5.

<sup>5</sup> Ib. iii. 14.



God, and of the testimony of Jesus Christ (τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ<sup>6</sup>).

Of a portion of this sacred band the Apostle makes mention in chap. vi. 9, as having finished their earthly struggle, and awaiting with anxiety the close of that prolonged contest in which they had been engaged. "And when he (the Lamb) had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held (τὴν μαρτυρίαν ἣν εἶχον): and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them which dwell on the earth?"

We then read of an accession yet to be made to this noble army, ere its sacred number could be completed. "And white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

Here probably is the first mention of that

<sup>6</sup> "As there are three kinds of martyrdom, the first both in will and deed, which is the highest, the second in will but not in deed, the third in deed but not in will, so the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and deed; St. John the Evangelist next, who suffered martyrdom in will but not in deed; the Holy Innocents last, who suffered in deed but not in will." Wheatley on the Common Prayer, c. 5. § 4. 2.

*remnant* of the woman's seed who "keep the commandments of God, and have the testimony of Jesus Christ" (τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ).

Of their patience St. John speaks in another portion of the Apocalypse, so often referred to in the present volume: "There followed another angel, saying, Babylon is fallen, is fallen . . . and the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God . . . and shall be tormented with fire and brimstone . . . and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ<sup>7</sup>).

Of the close of the testimony of the two faithful witnesses we read, "And when they shall have finished their testimony (τὴν μαρτυρίαν αὐτῶν), the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people

<sup>7</sup> Rev. xiv. 8—12.

and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth <sup>8</sup>."

Then follows the account of their resurrection: "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them <sup>9</sup>."

The sublime imagery closes not without assigning to the sacred remnant their peculiar and "exceeding great reward." "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such

<sup>8</sup> Rev. xi. 7—10.

<sup>9</sup> Ib. 11, 12.

the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years<sup>1</sup>."

From these passages it will be observed, that the conflict of this sacred REMNANT is not with *Babylon*, for she is fallen, but with the *Beast and his image*. "*The Beast that ascendeth out of the bottomless pit makes war with them, and overcomes them, and kills them.*" And this result exactly harmonizes with the conclusion at which we have already arrived. The fearful struggle of this remnant, then, is not with Papal Rome, but with Antichrist:—not between faith and superstition, but between faith and infidelity:—not with the scarlet Woman who had controlled the actions of the Beast, but with the Beast himself after he had shaken off her drunken sway. The symbolism points to the final and most deadly conflict yet to be evolved in the history of the Church's earthly pilgrimage, ere "the seventh angel" sound, and "great voices in heaven" proclaim, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

One question respecting the Beast with whom this final struggle is to be maintained, yet remains for discussion, ere we proceed to the consideration of his Mystic Number.

Bearing in mind that the chief aim of the pre-

<sup>1</sup> Rev. xx. 4, 5.



sent volume is less to develop the *history* shadowed forth in Rev. xiii., than to inquire how far its typical character may be elucidated by reference to the history and mythology of Ancient Egypt, the question which presents itself is this:—Whether the seven heads and ten crowned horns of the beast, beheld by St. John, are capable of receiving illustration from any known peculiar characteristics of that remarkable kingdom. On this difficult subject I would venture the following observations. It is a well-known fact that Egyptian chronologers are divided on the question of the contemporaneousness of the first seventeen Dynasties. Mr. Gliddon imagines that he can set forth an “exposition of *facts*, whereby the hypothesis of *dynastic contemporaneousness* during the *OLD Empire* can be destroyed<sup>2</sup>.” Mr. R. S. Poole, however, in his “*Horæ Ægyptiacæ*,” written subsequently to the “*Otia Ægyptiaca*” of Mr. Gliddon, makes the following remarks:—

“Before entering upon this portion of Egyptian history, (the First Nineteen Dynasties,) I must consider the order of these Dynasties, a subject respecting which the learned of modern times have widely differed.

“Every one allows that the nineteenth Dynasty succeeded the eighteenth, and that neither of these Dynasties was contemporary with any other:

<sup>2</sup> *Otia Ægyptiaca*, p. 35.



“ it is the order of the first seventeen Dynasties of  
“ Manetho’s list that has been the cause of so many  
“ disputes, and it is this that I have to consider.

“ Manetho speaks of the rising of the Kings of  
“ the Thebaid and of the other parts of Egypt  
“ against the Shepherds, themselves a Dynasty, or  
“ Dynasties of Kings; and thus he plainly indicates  
“ his belief that there were at that time at least  
“ three contemporary Dynasties.

“ Other writers of ancient and modern times  
“ have affirmed some of the facts which I am about  
“ to prove, and have adduced arguments in favour  
“ of their assertions; but the proof from the monu-  
“ ments has hitherto been wanting. This proof I  
“ am now to give; and I beg that the reader will  
“ pay especial attention to it. I shall prove that  
“ the monuments establish the contemporaneous-  
“ ness of certain of the first seventeen Dynasties  
“ with others of the same portion of Manetho’s  
“ list, by several records which have not hitherto  
“ been adduced as proofs of this important fact,  
“ and which develop the general scheme of the ar-  
“ rangement of these Dynasties in a most striking  
“ manner.

“ It may be well here to remove a prejudice  
“ which some have thought to rest upon a founda-  
“ tion not easily shaken. It has been supposed  
“ that those Pharaohs who are styled in inscriptions  
“ of their own times Kings of all Egypt, or, more  
“ particularly, Kings of Upper and Lower Egypt,

“ titles not uncommonly used, were sole Kings;  
“ and, consequently, that some of the first seventeen  
“ Dynasties ruled alone over all Egypt, without  
“ contemporaries. That this is an erroneous con-  
“ clusion will be most satisfactorily proved by in-  
“ scriptions which I shall have to cite, in which two  
“ contemporary Kings are mentioned, and one of  
“ them receives these titles. Even if we had not  
“ these proofs, it seems to me that this objection  
“ would not carry any weight, when we remember  
“ the parallel instances in the history of other  
“ nations, such as the title of King of Great Britain,  
“ France, and Ireland; and others too numerous to  
“ mention. Several Oriental sovereigns of the  
“ present day arrogate to themselves titles far more  
“ extravagant, with respect to the extent of their  
“ rule, than those which certain of the Pharaohs  
“ assumed in calling themselves Kings of all  
“ Egypt.

“ The following Table of the order of the first  
“ seventeen Dynasties was constructed by my uncle,  
“ Mr. E. W. Lane, in the year 1830. He founded  
“ it upon the evidence given by Manetho and  
“ others, that some of the early Dynasties were  
“ contemporary, and upon consideration of the  
“ ordinal and other appellations (or numbers and  
“ names) by which those Dynasties are distin-  
“ guished; for the interpretation of hieroglyphics  
“ was not then certain enough for him to obtain  
“ clear monumental evidence. When I commenced

“ the study of hieroglyphics, he showed me this  
“ Table; and, although he had discontinued that  
“ study for some years, he expressed his belief  
“ that his arrangement would be confirmed by the  
“ discoveries of others. After perusing some of the  
“ works of later authors, I became persuaded that  
“ his system was untenable; and that, if any of the  
“ Dynasties were contemporary, they were not con-  
“ temporary in that order. Thus I relinquished  
“ it, and sought in the works of others a true  
“ scheme of Egyptian chronology; but sought in  
“ vain: I could find no system that would bear  
“ the test of comparison with the monuments.  
“ At last, after lamenting the time that had been  
“ lost in this fruitless search, I determined to study  
“ the monuments only, and to judge for myself; and,  
“ to my astonishment, I found every thing confirm  
“ my uncle’s theory, until, by degrees, proving point  
“ after point, I at last became convinced that the  
“ system was altogether correct. *Thus I came to*  
“ *the conclusions which I have adopted after having*  
“ *long entertained the strongest prejudices against*  
“ *them.* I now subjoin the Table<sup>3</sup>.”

<sup>3</sup> Horæ Ægyptiacæ, p. 79, &c.

Thinites.		Memphites.			Elephantinites.		Heracleopolites.		Diospolites.		Xoites.		Shepherds.	
Dyn.	Yrs.	Dyn.	Yrs.	Dys.	Dyn.	Yrs.	Dyn.	Yrs.	Dyn.	Yrs.	Dyn.	Years.	Dyn.	Yrs.
1st	253	3rd	214											
2nd	302	4th	284		5th	248	9th	409	11th	59				
		6th	203		.	.	10th	185	12th	160	.	.	15th	511
		7th	...	70	.	.	.	.	13th	184	14th	184 or 284	16th	
		8th	146		.	.	.	.	17th	151	.	.	17th	
	555		847	70		248		594		554		184 or 284		511

It will be seen then, that in the first seventeen Dynasties there were *seven* sources of power, the Thinite, the Memphite, the Elephantinite, the Heracleopolite, the Diospolite, the Xoite, the Shepherd. At the conclusion of the seventeenth Dynasty, these seven were all merged in the eighteenth. The seven heads centered in one beast, that monster power, during the existence of which the Eisode and the Exode of the chosen people of God were accomplished. Now if we set aside the Shepherd Dynasty as *one of foreign invaders*, six native Dynasties remain; to these let us add the *Theban*, that of the eighteenth Dynasty. We have then, *A beast with seven heads, each head being that of a native royal Egyptian Family.* But if the view which I have taken of Egyptian history be correct, then the seventh or Theban head of the beast received a deadly wound; for we have presumed that under the influence of Joseph that idolatrous and haughty power became converted, embracing the worship of the God of Israel. Unhappily, this state of things was not permanent, the family of Ramesses abjuring the religion of Joseph, and falling back upon the worship of the Solar Serpent. Thus *the Theban head which had been wounded to death was healed.*

But the Beast which St. John saw, had not only seven heads, but ten horns, and upon his horns ten crowns. Perhaps even this feature is not incapable of elucidation from a peculiar passage in the in-



scription on "The Rosetta Stone." From that singular monument of antiquity I extract the following:—

" It has pleased the priests of all the temples of  
" the land to DECREE, that all the honours belong-  
" ing to the King Ptolemy, ever living, the well-  
" beloved of Pthah, god Epiphanes, most gracious,  
" as well as those which are due to his father and  
" mother, the gods philopatores; and those which  
" are due to his ancestors, should be considerably  
" augmented; that the statue of King Ptolemy,  
" ever living, be erected in each temple, and placed  
" in the most conspicuous spot, which shall be  
" called the Statue of Ptolemy the avenger of Egypt;  
" near this statue shall be placed the principal god  
" of the temple, who will present him with the arms  
" of victory; and every thing shall be disposed in  
" the manner most appropriate. That the priests  
" shall perform, three times a day, a religious  
" service to these statues; that they shall adorn  
" them with sacred ornaments; and that they shall  
" have care to render them, in the great solemnities,  
" all the honours which, according to usage, ought  
" to be paid to the other deities; that there be  
" consecrated to King Ptolemy a statue, and a  
" chapel, gilded, in the most holy of the temples;  
" that this chapel be placed in the sanctuary, with  
" all the others; and that, in the great solemnities,  
" wherein it is customary to bring out the chapels  
" from the sanctuaries, there shall be brought out

“ that of the god Epiphanes, most gracious; and  
“ that this chapel may be better distinguished from  
“ the others, now and in the lapse of time here-  
“ after, there shall be placed above it *the ten golden*  
“ *crowns of the king*, which shall bear on their  
“ anterior part, an *asp*, *in imitation of those crowns*  
“ *of aspic form, which are in the other chapels*;  
“ and in the middle of these crowns, shall be  
“ placed the royal ornament termed PSHENT, that  
“ one which the king wore when he entered the  
“ Memphis, in the temple, in order to observe the  
“ legal ceremonies prescribed for the coronation;  
“ that there be attached to the tetragon (the  
“ *cornice?* or perhaps cover?) encircling the ten  
“ crowns affixed to the chapel above named phy-  
“ lacteres of gold (similar to the Hebrew ‘taphi-  
“ lim’—amulets) with this inscription:—‘This is  
“ the chapel of the King; of that king who has  
“ rendered illustrious the upper and the lower  
“ region,’” &c. &c.<sup>4</sup>

It is clear, that the custom of assigning the ten crowns to deified kings did not originate with this decree, but, on the contrary, that the grant was made to Ptolemy Epiphanes in compliance with a custom which had previously obtained in the country. Whether this custom was in existence as early as the eighteenth Dynasty is a point on which I can gain no information. In the absence of proof

<sup>4</sup> From Gliddon's Ancient Egypt, pp. 4, 5.

to the contrary, may not this curious inscription be regarded as elucidating that remarkable typical characteristic in the portraiture of the beast,—his ten crowned horns? It may indeed be objected, that no horns are mentioned in conjunction with the ten crowns on the shrine of Ptolemy. But in the presence of the crowns is implied the idea symbolized by the horns. For the *horn* is but the *generic* symbol of power, whereas the *crown* is a *specific, involving the generic*. Power is *supposed* where the crown appears; the one simple emblem is at once suggestive of *power*, and shows that power to be REGAL. If then the ten crowns, assigned as a mark of honour to Ptolemy Epiphanes, are traceable to the earlier periods of the empire, and formed a part of the insignia of the monarchs of the eighteenth Dynasty, I cannot but think that even on this obscure point, an Echo from Egypt is not without its value, in an attempt to unveil the sublime imagery of the Apocalypse.

## CHAPTER VII.

## THE MYSTIC NUMBER.

WE will now, in reliance upon the Divine blessing, endeavour to unfold the typical signification of those deep words which contain the mystic name of the Beast, that "great prophecy," as it has been called, of the Book of Revelation, "to which all the preceding events predicted in it converge, and from which all the subsequent diverge<sup>1</sup>." "Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is Six hundred threescore and six."

I would observe in the first place, that this mode of counting names, and indeed sentences, if not Egyptian in origin, (for this point does not seem to be clearly ascertained,) was notoriously Egyptian in practice. Thus much may be gathered from the notes on this passage by John Edward Clarke, quoted in Dr. Adam Clarke's Commentary. The object of a portion of those notes is to show, that

<sup>1</sup> Burgh on the Book of Revelation, p. 266.

the method alluded to was common at the period when the Apocalypse is supposed to have been written; but the facts there adduced to establish this position, also prove to demonstration that the custom was one to which the Egyptians were peculiarly addicted. It was studied as an element of elegance in their literature, forming a peculiar feature in the construction of their poetry.

From the notes to which I have referred I extract the following observations:—

“In this verse (Rev. xiii. 18) we have the very  
“name of the Beast given under the symbol 666.  
“Before the invention of figures by the Arabs, in  
“the tenth century, letters of the alphabet were  
“used for numbers. The Greeks, in the time of  
“Homer, or soon after, are thought by some to have  
“assigned to their letters a numerical value corresponding to their order in the alphabet: thus, ‘*a*’  
“was ‘1,’ because the first letter; and ‘*ω*’ ‘24,’  
“being the last. It is in this manner that the  
“books of the Iliad and Odyssey are numbered,  
“which have been thus marked by Homer himself,  
“or by some person who lived near his time<sup>2</sup>. A  
“system of representing numbers of great antiquity

<sup>2</sup> Homer, or the earliest transcribers of his poems, used only *twenty* letters; and it is evidently a thought of his critics, and not his own, that his poem is divided into *twenty-four books*, to celebrate the twenty-four letters of the new Greek alphabet, since he knew only twenty. See “The Origin and Progress of the Art of Writing,” by Henry Noel Humphreys, page 85.



“ was used by the Greeks, very much resembling  
 “ that afterwards adopted by the Romans. This  
 “ consisted in assigning to the initial letter of the  
 “ number of the name a value equal to the number.  
 “ Thus X, the initial of χίλια, stood for a thousand;  
 “ Δ, the initial of δέκα, for ten; Π, the initial of  
 “ πέντε, for five, &c. Herodotus, the grammarian,  
 “ is the only writer of antiquity who has noticed  
 “ this system, and the chronological table of re-  
 “ markable events on the Arundelian marbles the  
 “ only work extant in which this method of repre-  
 “ senting numbers is exhibited. The system now  
 “ in use cannot be traced to any very ancient source:  
 “ what can be proved is, that it was in use before  
 “ the commencement of the Christian æra. Nume-  
 “ rical letters, denoting the year of the Roman  
 “ emperor’s reign, exist on great numbers of the  
 “ EGYPTIAN coins, from the time of Augustus Cæsar  
 “ through the succeeding reigns. See *Numi*  
 “ *Ægyptii Imperatorii, a Geo. Zoega*, Edit. Rom.  
 “ 1787. There are coins extant marked of the  
 “ 2nd, 3rd, 14th, 30th, 35th, 38th, 39th, 40th,  
 “ 41st, and 42nd years of Augustus Cæsar, with the  
 “ numerical letters preceded by L or Λ, for λυκάβας,  
 “ year, thus: LB, ΛΓ, ΛΙΔ, ΛΑ, ΛΑΕ, ΛΑΗ, ΛΑΘ,  
 “ LM, LMA, and LMB<sup>3</sup>.”

“The Greeks express their *numbers* either by  
*small letters* with a dash over them, thus, ᾰ, or by  
 their *capitals*. To express numbers by their *small*

<sup>3</sup> Dr. Adam Clarke’s Commentary.

letters they divide their alphabet, which, with the addition of the three Ἐπίσημα,  $\varsigma$  βαῦ,  $\zeta$  or  $\varsigma$  κόππα, and  $\vartheta$  σάνπι, consists of twenty-seven letters, into three classes: the letters of the first class, from  $\alpha$  to  $\vartheta$ , denote *Units*; of the second, from  $\iota$  to  $\zeta$  or  $\varsigma$ , *Tens*; of the third, from  $\rho$  to  $\vartheta$ , *Hundreds*. Thousands are expressed in the same order by adding a dot under the letters; thus,  $\alpha$  is 1000.

Units.				Tens.				Hundreds.				Thousands.			
$\alpha'$	.	.	1	$\iota'$	.	.	10	$\rho'$	.	.	100	$\alpha$	.	.	1000
$\beta'$	.	.	2	$\kappa'$	.	.	20	$\sigma'$	.	.	200	$\beta$	.	.	2000
$\gamma'$	.	.	3	$\lambda'$	.	.	30	$\tau'$	.	.	300	$\gamma$	.	.	3000
$\delta'$	.	.	4	$\mu'$	.	.	40	$\nu'$	.	.	400	$\delta$	.	.	4000
$\epsilon'$	.	.	5	$\nu'$	.	.	50	$\phi'$	.	.	500	$\epsilon$	.	.	5000
$\varsigma'$	.	.	6	$\xi'$	.	.	60	$\chi'$	.	.	600	$\iota$	.	.	10,000
$\zeta'$	.	.	7	$\omicron'$	.	.	70	$\psi'$	.	.	700	$\kappa$	.	.	20,000
$\eta'$	.	.	8	$\pi'$	.	.	80	$\omega'$	.	.	800	$\rho$	.	.	100,000
$\vartheta'$	.	.	9	$\zeta$ or $\varsigma$	.	.	90	$\vartheta, \pi\iota$	.	.	900	$\sigma$	.	.	“200,000”

“The method just described of representing numbers by the letters of the alphabet, gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of Heathens, Jews, and Christians.

“When the practice of counting the number in names and phrases began first to be used, cannot be ascertained; it is sufficient for the illustration of the passage under consideration, if it can be

<sup>4</sup> From Hugh James Rose's Greek Grammar, introductory to his edition of Parkhurst's Greek Lexicon.

“ shown to have been in existence in the Apostolic  
 “ age. Seneca, who was contemporary with St.  
 “ Paul, informs us, in his eighty-eighth epistle, that  
 “ Apion the grammarian<sup>5</sup> maintained Homer to have  
 “ been the author of the division of his poems of  
 “ the Iliad and Odyssey into forty-eight books; for  
 “ a proof of which Apion produces the following  
 “ argument: that the poet commenced his Iliad  
 “ with the word *μῆνιν*, that the two first letters,  
 “ whose sum is forty-eight, might indicate such  
 “ division. Leonidas of *Alexandria*, who flourished  
 “ in the reigns of Nero, Vespasian, &c., carried the  
 “ practice of computing the number in words, so far  
 “ as to construct equinumeral distichs; that is,  
 “ epigrams of four lines, whose first hexameter and  
 “ pentameter contain the same number with the  
 “ other two. We will only notice two examples:  
 “ the first is addressed to one of the emperors, the  
 “ other to Poppæa, the wife of Nero.

Θυει σοι τοδε γραμμα γενεθλιακαισιν εν ωραις,  
 Καισαρ, Νειλαιη Μουσα Λεωνιδεω\*

<sup>5</sup> Of this grammarian we read as follows. Apion “ was a native of *Oasis*, but used to say that he was born at *Alexandria*, where he studied under Apollonius. He used to say that *Alexandria* ought to be proud of having a man like him among its citizens. Among his writings was a work on *Egypt* (*Egyptiaca*), consisting of five books, which was highly valued in antiquity, for it contained descriptions of nearly all the remarkable objects of Egypt.” Smith’s Dict. of Grecian and Roman Biography.

Καλλιοπης γαρ ακαπνον αιει θυος· εις δε νεωτα,  
 Ην εθελης, θυσει τουδε περισσοτερα.

“ ‘The Muse of *Leonidas* of the *Nile* offers up to  
 “ thee, O Cæsar, this writing, at the time of thy  
 “ nativity; for the sacrifice of Calliope is always  
 “ without smoke; but in the ensuing year he will  
 “ offer up, if thou wilt, better things than this.’

Ουρανιον μειμημα γενεθλιακαισιν εν ωραις  
 Τουτ’ απο Νειλογενους δεξο Λεονιδεω,  
 Ποππαια, Διος ευνι, Σεβασταις· ευαδε γαρ σοι  
 Δωρα, τα και λεκτρων αξια και σοφιας.

“ ‘O Poppæa, wife of Jupiter (Nero) Augusta,  
 “ receive from *Leonidas* of the *Nile* a celestial globe  
 “ on the day of thy nativity: for gifts please thee  
 “ which are suited to thy imperial dignity and  
 “ wisdom.’

“ This poet did not restrict himself to the con-  
 “ struction of equinumeral distichs. The following  
 “ is one of his distichs in which the hexameter line  
 “ is made equal in number to its corresponding  
 “ pentameter:

Εἰς πρὸς ἓνα ψηφοῖσιν ἰσαζέται, οὐ δυο ἔνους,  
 Οὐ γὰρ ἐτι στεργῶ τὴν δολιχογραφίην.

“ ‘One line is made equal in number to one, not  
 “ two to two; for I no longer approve of long  
 “ epigrams.’

“ Having thus shown that it was a practice *in*

“ *the Apostolic age* to count the number in words  
 “ and phrases, and even in whole verses, it will be  
 “ evident that what is intended by 666 is, that the  
 “ Greek name of the Beast (for it was in the Greek  
 “ language that Jesus Christ communicated his  
 “ Revelation to St. John) contains this number.”  
 &c.<sup>6</sup>

The above extracts abundantly prove that this method of computing the letters of a name or sentence was, to say the least, generally adopted in Egypt. To this fact Egyptian coins, a grammarian of Alexandria, and a poet of the Nile, bear ample testimony; and of this custom, prevalent in his day, St. John, or rather the Holy Spirit speaking by the mouth of that Evangelist, was pleased to make use in order to set forth the mystic name of the Beast.

But this method of computation was not only prevalent in Egypt, if not Egyptian in origin, but it was also enlisted as an auxiliary in the service of Heathen Mythology, to which that country appears to have been so peculiarly devoted. It figured conspicuously in the mysteries of the worship of the sun, *Μεθρας* (Meithras), one name by which that great luminary was distinguished, resolving itself into numbers equivalent in the aggregate to the days of the year. Thus,  $\mu$  (m) = 40,  $\epsilon$  (e) = 5,  $\iota$  (i) = 10,  $\theta$  (th) = 9,  $\rho$  (r) = 100,  $\alpha$  (a) = 1,  $\varsigma$  (s) =

<sup>6</sup> John Edward Clarke, quoted in Dr. Adam Clarke's Commentary.



200. Total, 365. Hercules is also supposed to have been a name given to the solar divinity, and his twelve labours to have been an allegorical representation of the course of the sun through the twelve signs of the Zodiac<sup>7</sup>. Resolving the word Ερκελες or Ερεκλες into its numerical powers we obtain 365.

Νειλος (Neilos), the Nile, also worshipped by the Egyptians as a tutelar divinity, gives the same number 365.

Again, the far-famed word, Αβραξάς (Abraxas), so frequently met with in the mysteries of magical science, and which during so many ages defied the investigations of the learned, is now found to return a like numerical response:— $\alpha$  (a) = 1,  $\beta$  (b) = 2,  $\rho$  (r) = 100,  $\alpha$  (a) = 1,  $\xi$  (x) = 60,  $\alpha$  (a) = 1,  $\varsigma$  (s) = 200. Total 365.

But we shall find that this mode of designating numbers through the medium of names, or conversely, names through the medium of numbers, connects itself with Egypt in a far more remarkable manner. We have been led to conclude that the children of Israel both entered into, and departed from Egypt during the sway of the eighteenth Dynasty. Of the religious system of that period, so pre-eminent in the annals of Egyptian history, little at present seems to be known. It is, however, generally admitted that idolatry had at this time attained its

<sup>7</sup> See Christmas, Univ. Myth. p. 461.

full development<sup>8</sup>. I have conjectured that at this momentous period the worship of the Sun Serpent formed the substratum, on which so magnificent an idolatrous superstructure had been reared; and I have adduced, as an element of proof in the correctness of such a supposition, the large proportion of monarchs of the newly consolidated empire who assumed the title of Amenoph, —a name indicative at once of their great ancestor Ham, and of the peculiar worship in question. I have supposed, moreover, that this fearful phase of idolatry, of which the unveiled features were the elevation of the Arch-enemy of man to the throne of the Omnipotent, succumbed to the teaching of Joseph, whose influence appears to have introduced the worship of the God of his fathers into the land of the Pharaohs. These glimmerings, however, of a purer faith passed away, and the Solar Serpent reassumed its dominant position on the banks of the Nile. Once more *the Serpent stood erect*; and a mighty monarch who claimed to be the Amenoph, the incarnation of Ham, the Sun Serpent, swayed the Egyptian sceptre.

Now let us take the numerical value of this blasphemous title Amenoph—Ham, the Sun Serpent,  $a=1$ ,  $\mu=40$ ,  $\epsilon=5$ ,  $\nu=50$ ,  $o=70$ ,  $\phi=500$ .  
 $1 + 40 + 5 + 50 + 70 + 500 = 666$ <sup>9</sup>.

<sup>8</sup> See Birch's letter to Gliddon in "Otia Ægyptiaca," p. 84.

<sup>9</sup> If, as I imagine, Israel came into Egypt in the reign of Amenophis Memnon, then the history of the sojourn in the

Before proceeding to comment on this singular fact, and to adduce several extraordinary coincidences attesting the correctness of an interpretation by which such wonderful light is thrown upon the mysterious pages of prophecy, I would anticipate two objections to which the present computation may seem, on a *primâ facie* view, to be exposed. The Greeks wrote the word *Ἀμενωφίς*, by which mode of spelling, its numerical value is affected in a twofold manner. With regard to the final syllable *ίς*, it need only be observed that it is merely a Greek termination to the original word;—a point so obvious, that it is unnecessary to insist upon it. The presence of the *ω*, however, requires a more extended consideration; and to that question, albeit unable to handle it with a scholar's grasp, I must now address myself. "It has been universally admitted," observes Kenrick, "since the researches of M. Quatremère de Quincey, that the *Coptic*, the language of the native Christian population of Egypt is, in the main, the same as the *old Egyptian* spoken under the Romans, the Ptolemies, the Persians, and the Pharaohs." He observes also "that the *Greek* rendering of Egyptian names has a general conformity with the *Coptic* language, though it is often impossible to trace it through the corruption they have suffered

land of Ham is hedged in on either side by this Mystic Number; the 12th chapter of Revelation commencing, and the 13th closing, with a latent allusion to it.

in translation." Bryant enlarges on the same evil, and Lepsius in his letters has more than one remark on the subject; Gliddon deplores the utter ignorance and mendacity of the Greeks concerning manners and language, and Godfrey Higgins passes on them a similar objurgation. These remarks alone suffice to justify us in raising a question as to the correct spelling of the word Amēnoph. But we may proceed further than this.

On turning to "The Origin and Progress of the Art of Writing," by Henry Noel Humphreys, we read, "The alphabetic characters of the Greeks were, as we have every reason to believe, modifications of those of the Phœnicians, and were at first, only sixteen in number. Herodotus, the earliest of the Greek historians, clearly alludes to the Phœnician origin of the Greek characters in the following passage, in which, speaking of that people, he says, 'they brought fresh knowledge into Greece; and, among other things, *letters*, which were not in use before.'"

"Pliny also mentions the tradition, that Cadmus brought letters from Phœnicia to Greece, and that they were originally sixteen in number<sup>10</sup>." "It is possible, and probable, that the Phœnicians formed a system of writing based upon that of Egypt, at the time the Phœnician shepherds ruled in the land of the Pharaohs, and even at that early period perfected an alphabetic system of writing."

<sup>10</sup> P. 84.

“Tacitus, for instance, tells us that the Phœnicians learned the art of writing from the Egyptians, and carried it to all other nations; and the opinion of such a man as Tacitus, so cautious in all he advances, and so accurate in the manner in which he expresses all that he states, is worthy of the highest respect <sup>1</sup>.”

Of the sixteen letters brought by Cadmus into Greece, the Omega, it is well known, does not form one; nor is it to be found among the four introduced by Palamedes, about 1150 years before the Christian æra. It constituted one of the last four, added by Simonides, who flourished 533 B.C. Indeed it was, if I may so express myself, the last-born of the Greek alphabet, and is thought by some not to have come into general use until after the days of Thucydides. Before its introduction two omicrons (oo) were used instead of the Ω <sup>2</sup>.

<sup>1</sup> P. 69.

<sup>2</sup> Astle, speaking of these four last letters, observes that some of them “were used before the days of Palamedes and Simonides, for we find the letters H, Θ, Φ, in that most ancient inscription, found at Amaclea, in Laconia, which is supposed to have been written about one hundred and sixty years before the siege of Troy, and one thousand three hundred and forty-four before Christ. It is now preserved in the French king’s collection at Paris, with some other inscriptions, discovered in the same city by the Abbé Fourmont. . . . There is no Ω in this inscription, there are two Omicrons to distinguish between the long and the short O; though another inscription about eight hundred years before Christ hath the Ω.” The Origin and Progress of Writing, by Thomas Astle, Esq.



Humphreys observes in another part of his work, "that the early alphabet of the Phœnicians appears to consist of a greater number of letters than was first adopted from it by the Greeks, twenty-two characters having been with tolerable certainty verified<sup>3</sup>." Among these, however, the Omega is not to be found.

We may, therefore, conclude that this letter formed no portion of the original Coptic alphabet, at the time when the Phœnicians are supposed to have borrowed theirs from Egyptian sources. Nor can we imagine that the Omega was invented by the Egyptians at a subsequent yet comparatively early period, and remained hidden among the arcanæ of that learned people, centuries before its general appearance in ancient literature. Hence it follows, that the title "Amenoph" must have been written in early ages with one or with two omicrons.

Should the derivation we have adopted of this name be correct, it is clear that the proper mode of spelling it is with *one* omicron, for thus the Greeks themselves spelt  $O\phi\varsigma$  (Ophis), which is the old Egyptian word with a Greek termination,

Humphreys also remarks "that the Omega ( $\Omega$ ) was used at a much earlier period than the one generally stated, as proved by the inscription of the curious coin of Getas, king of the Edoneans, in the British Museum." P. 86. These, however, are but exceptions to the general rule.

<sup>3</sup> P. 74.

and with which the modern Coptic term Hof agrees.

I cite the following curious instance in which the word Amenophis is written with an Omicron. Kenrick, when speaking of the statue commonly supposed to be that of Memnon, says, "Among the inscriptions of the Roman age which cover the legs of the statue, is one in which the writer records that he has heard the voice of the Memnon or Phamenoph. Εκλυον αυδησαντος εγω Ποβλιος Βαλβινος φωνας τας θειας Μεμνονος η Φαμενοφ."

In the same page he gives an instance in which the Omega is used in the place of the Omicron. Αλλα γαρ ου Μεμνονα ονομαζουσιν οι Θηβαιοι, Φαμενωφα δε ειναι των εγχωριων ου τουτο αγαλμα ην<sup>4</sup>.

It is remarkable that on the renowned statue of an Amenoph should be found inscribed the mystic number; for the φ (Ph) is clearly the Coptic definite article. Singular indeed would it be, if subsequent research should prove this colossal figure to be a representation, not as is generally considered, of Memnon, but of Amenoph the Pharaoh of the Exode!

With these remarks I dismiss, for the present, this portion of the subject.

It has been well observed that "the mystic number 666 yields so many words, that any attempt to supply *the* word is unsatisfactory, unless some cor-

<sup>4</sup> Ancient Egypt, vol. i. p. 312.

roborative evidence be supplied that the exposition is the right one <sup>5</sup>."

Before seeking *extrinsic* warrant for the solution now offered, I would direct attention to one strong *intrinsic* evidence in confirmation of its correctness. The view we are taking seems to meet a difficulty, long felt by those who have devoted themselves to the exposition of the Apocalypse. St. John expressly declares, in chap. xiii., that the number of the Beast is the number of a *man*; and again, in chap. xv. 2, he speaks of the number of his *name*. Hitherto, however, be it said with deference to the opinions of many eminent writers, no name has been adduced worthy of the circumstances under which the mystic number is, by the Holy Spirit, set forth for the interpretation of the Christian Church. When to the word "Λατεινος" (Lateinos) we apply the test "it is the name of a man," the solution appears unsatisfactory in the extreme. The unwearied researches of commentators tend to prove that no name has yet been propounded which commands our acceptance; and the variety of solutions offered demonstrates that the true one has as yet eluded research <sup>6</sup>.

<sup>5</sup> Forster's Mohammedanism Unveiled.

<sup>6</sup> "Nihil certi definire præsumimus—cùm incertum admodùm sit ex numero literarum alicujus nominis in unam summam collecto certum quendam hominem, cui nomen illud applicari potest, definire velle; cùm videamus unumquemque pro studio partium nomen effingere in quo numerum hunc inveniat, et eò

This embarrassment seems to be met in a most extraordinary manner. Not only have we the name of a man, but that of the most notorious and inveterate adversary of the Church of God which the world has ever produced. And, whereas it is said of the Beast that "the dragon gave him his power, and his seat, and great authority," we have in the course of this inquiry found *the* man whose acknowledged and boasted source of power was emphatically the arch-spirit of evil.

If the mystic number be capable of *typical* treatment, and that number be the number of the name of a man, I would fearlessly challenge the Christian world to seek through the whole range of biography, sacred and profane, and fix upon *the* man among all those whose histories have been handed down to us, who by his notorious characteristics would be deemed best qualified for selection as the type of Antichrist; and all, on reflection, would, I am confident, with one voice name THE PHARAOH OF THE EXODE. How often do we find that monarch cited as the type of Antichrist, by those even who, without having solved the mystic number, have nevertheless been led by the startling circumstances of his eventful career, to view him under this portentous aspect. Take, for example, the following, from

adversarios suos premere, aut saltem ipsorum argumentum ex nominis numero depromptum retorquere."—Limborch. Theol. Chris. VII. xi. 19. Quoted from Archdeacon Wrangham, p. 407.

Gill's Commentary. Speaking of the catastrophe at the Red Sea, he says:—"This is an emblem of the destruction of Antichrist and of all Antichristian states, of which Pharaoh and his host were types." Again, among the followers of Antichrist, he speaks of "*the man of sin*, the antitypical Pharaoh." His work abounds in such passages.

The mystic number, as explained in the present volume, directly sanctions this long suspected analogy; while the character and idolatrous tenets of the Pharaoh of the Exode, as displayed in the preceding pages, cast a flood of light upon the expression "the name and number of a man." The name of *the man* selected by universal opinion as, above all other, the peculiarly appropriate type of Antichrist,—a name not ostensibly recorded in Scripture, but handed down by a Pagan Priest (Manetho), and preserved, contrary to his own convictions, by an unbelieving Jew (Josephus),—that very name is found shrouded in the Mystic Number, which, almost since the commencement of the Christian æra, has been the object of unwearied research in the learned world. Wonderful are the harmonies of Scripture, and marvellous the manner in which the Holy Spirit has seen fit to guide the sacred penman in unfolding the mysteries of Revelation! The Inspired Volume, silent indeed throughout the history of the Exode as to the specific title of the Pharaoh who perished in the Red Sea, takes up, as it were, in the depths of Prophecy, the thread



which it had apparently let fall; and there, in cryptographic characters, has graven with iron pen in the rock for ever the mystic cipher AMENOPH!

That the Bible is the glossary of the Apocalypse will probably not admit of dispute, "the symbolic language being made up of ideas lying in the depths of Scripture<sup>7</sup>." The words of Samson may be justly applied to any successful interpreter of prophecy: "If ye had not ploughed with my heifer, ye had not found out my riddle." With a view, then, of throwing light upon our subject, let us have recourse to Holy Writ, and see whether it speaks not of another Beast and his image, in its earlier prophetic records.

In the book of the prophet Daniel, we read that "Nebuchadnezzar the king made an *image* of gold, whose height was threescore cubits, and the breadth thereof six cubits." Now in the 7th chapter of the same book the king of Babylon is spoken of as a *Beast*. "Four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings." "These great beasts, which are four, are four kings, which shall arise out of the earth." Speaking of the first, Jeremiah says<sup>8</sup>, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way—" "*Nebuchadnezzar, king of Babylon,*" observes W.

<sup>7</sup> Williams on the Apocalypse, p. 250.

<sup>8</sup> Chap. iv. 7.

Lowth, "whose monarchy is represented by a lion." Thus the Beast would be a specific as well as a generic symbol, and designate not only a kingdom, but a king; being a personification of Nebuchadnezzar, the then head of the kingdom<sup>9</sup>.

Thus the book of Daniel, as well as that of the Revelation, is found to present us with a *Beast* and his *image*. The proportions also of the one image contain two of the three mystic numbers comprehended in the other; the height of the one being *threescore* cubits, and its breadth *six* cubits, the number of the other six hundred *threescore and six*. The similarity of punishment inflicted upon those who should refuse to worship either of these images is also remarkable. Nebuchadnezzar's decree is, "Whoso falleth not down and worshippeth shall the same hour be cast into the midst of the burning fiery furnace." And St. John says of the two-horned Beast, "He hath power . . . . to cause that as many as would not worship the image of the Beast should be killed." These relations are too manifest to have escaped observation. Thus Heng-

<sup>9</sup> Moses Stewart remarks on Rev. xiii. 3:—"The Beast . . . is . . . the *imperial* or *supreme authority*, *i.e.* the genus, of which kings are representative and successive individualities. A part of the time, *e.g.* in chap. xvii., John employs *Θηριον* to designate the *individual emperor*, in whose hands the imperial power then was. But there is nothing strange in this. Imperial power was *successive*, and was held by different individuals."

—Commentary on the Apocalypse, vol. ii. p. 277.

stenberg says: "Even Irenæus, in his early age, seeks in the number 666 an import by itself, and brings it into connexion with the nature of the Beast. He supposes a connexion between it and the image of the sixty cubits high, and six cubits broad, which Nebuchadnezzar caused to be set up in the plain of Dura." "And indeed," adds Hengstenberg, "if we look upon this image, not with our own, but with Israelitish eyes, if we consider the great attention which was paid to numbers in Old Testament times, as recent investigations have shown, nothing is more natural than to suppose that the book notices the dimensions of that symbol of the ungodly power of the world (for such the image was), because it saw in these a shadowy representation of the nature of that power. So colossal, and yet indissolubly bound to the fatal six, the broken twelve, and the incomplete seven!"

But further; it is a general remark, that the proportions of the image which Nebuchadnezzar set up do not accord with those of the human figure, the *breadth* of six cubits being much too diminutive for the height of sixty cubits. Taylor, in his *Fragments to Calmet*, for *breadth* would substitute *depth*; *i. e.* in place of the measure across the shoulders, he would take that from the back through to the chest, according to which mode of measurement, the stated dimensions are in exact proportion to the general conformation of the human frame. In vindication of such a version,

Taylor refers to Ezra vi. 3, the only other passage in Holy Scripture where the Hebrew word, which our translators have rendered "breadth," occurs. He remarks, that if the word be here rendered "breadth," then Cyrus decreed that the temple, in its reconstruction, should be *three times as wide* as the magnificent edifice erected by Divine command in the reign of Solomon; whereas, if the word be rendered "depth," the proportions (exclusive of the portico) exactly coincide with the dimensions given by the Divine Architect at the building of the first temple.

It is remarkable, that in illustration of this rendering, the same author refers to the figure of an Egyptian deity, and indeed, if I mistake not, to that of Amenophis Memnon. Now, it is well known that Nebuchadnezzar conquered and overran Egypt some time before his erection of the golden image in the plain of Dura, and "there is every reason to believe," observes Kenrick, "that he married an Egyptian princess. The name of Queen Nitocris is so entirely Egyptian, that we cannot hesitate to consider her as a daughter of one of the Pharaohs. The wife of Psammitichus the First, and the daughter of Psammis or Psammitichus the Second, both bear this name. Coupling this circumstance with the absence of all hostility between Egypt and Babylon after the invasion of Nebuchadnezzar, it seems probable that that monarch married an Egyptian princess."



It might be inferred, then, that Nebuchadnezzar brought back with him on his return to Babylon not only an Egyptian wife, but, to gratify her, the model also of an Egyptian idol. As far as our information extends, this was the sole occasion on which the monarch permitted himself to offer so great violence to his subjects. This compulsory enforcement of the worship of "the golden image" in itself tends to prove *innovation*; for no coercion could have been needed to induce the Babylonians to fall prostrate before a representation of their *national* deities.

If this position be correct, it is worthy of remark that in the captivity to which the Jewish people were subjected as a punishment for idolatry, the idol-worship of Egypt, with which their forefathers had been so infatuated, should thus forcibly have been pressed upon them, and that rather than succumb to the commands of the monarch, they, or at all events a portion of them, should have been content to yield their bodies to the devouring flame.

But to return. The great God of the Babylonians being Baal, it may reasonably be inferred that this worship of the golden image, set up by Nebuchadnezzar, was an Egyptian refinement upon the mystic rites of that deity. In seeking for confirmation of this hypothesis in Holy Writ, we read, that when the children of Israel were flying from the Pharaoh of the Exode, they encamped over



against Baal-zephon. Taking the numerical value of the letters which constitute this mystic name, a wonderful and unexpected light flashes upon us. Thus: B=2, α=1, α=1, λ=30, ζ=7, ε=5, φ=500, ο=70, ν=50. Total, 666.

We find, then, that not only the title of the monarch, who perished in the Red Sea, returns 666, but that the name of some image of Baal, situated at the very spot where that monarch was engulfed, constitutes also 666. This is indeed a startling coincidence!

It must not, however, be concealed that Baal-zephon, as written in the Septuagint, does not accord with this view; the word, as it there appears, being Βεελσεπφών or Βεελσεφών. I will only observe here, that the ϣ (tsadi) is rendered by the Seventy sometimes by a Z, sometimes by a Σ, sometimes by a T, and sometimes by a Ψ<sup>1</sup>; thereby proving that in the treatment of this letter they were not guided by any fixed and definite rule. It will be remembered with regard to the title of the king of the Exode, that the Greeks spell it “Αμενωφης.” We now see that by the translators of the Septuagint, the name of the place where that monarch perished is written “Βεελσεπφων.” I would ask, then, whether, when rendered as in the foregoing pages, the etymological

<sup>1</sup> Thus Ζοροβαβελ (Zerubbabel), Σελμων (Zalmon), Ταρις (Zoan), and Ψορθομφανηχ (or, as it stands in our translation, Zaphnath-Paaneah), all commence in the Hebrew text with a ϣ (tsadi).

elements found in each of these words do not so correlate and so confirm each other, as to give the strongest internal evidence that the mode of spelling adopted in either case is the correct one? For while the name *Αμενοφ* designates its possessor as the incarnation of the Hamitic Solar Serpent, the title *Βααλζεφον* points out the idol which bore it, as The Lord, the Solar Serpent. By this treatment, moreover, either term is found to respond to that mystic number in the Revelation, with which, by other processes of reasoning, they might be thought to be intimately connected.

The term Zephon appears now to form so important a feature in the solution of the mystic number of the Beast, that, notwithstanding all that has been said when analyzing the new name given to Joseph after the interpretation of Pharaoh's dream<sup>2</sup>, I shall venture some further remarks on its possible etymology.

I have observed in a former chapter that the great characteristics of Post-diluvian Idolatry may have consisted of a Triad, of which the component parts were the Ship, the Serpent, and the Sun. Into the names of these three constituents the word Tsephon easily resolves itself, as thus, *Hebraice* 'צ (Tsi), the Ship, Eph, the Serpent, On, the Sun. Baal-zephon will then be, the Lord (of) the Ship, the Serpent, and the Sun. In this arrangement it is obvious

<sup>2</sup> See p. 130. See also p. 169.

that a *Hebrew* element has been introduced, whereas it is clear that the deity in question was an *Egyptian* idol. To meet this objection, I would urge that two hundred and fifteen years of constant intercourse between the Hebrews and Egyptians must have had the effect, to a great extent, of amalgamating their respective languages, and, especially, with reference to things in ordinary use by both peoples, the names must have become more or less assimilated<sup>3</sup>. In confirmation of this remark, I find that the *Coptic* term for a Ship is ⲭⲟⲓ (Sjoi)<sup>4</sup>, a term with which the Hebrew ך (Tsi) obviously corresponds.

I had been inclined to adopt such a division of the word Zephon, without being aware that Irenæus had made an observation which somewhat tends to justify me. Speaking of the Mystic Number of the Beast, Moses Stewart says, "It is certainly a matter of some interest to know how this passage was understood in the earlier ages of Christianity; and it so happens, that our curiosity, in this particular case, can in some measure be gratified. Irenæus (lib. v. c. 29, 30), contra Hæreses, has given

<sup>3</sup> See Forster's "One Primeval Language," vol. ii. p. 3.

<sup>4</sup> ⲭⲟⲓ (Sjoi) is found in Daniel xi. 40, in the Coptic, as is ך (Tsi) in the Hebrew version. Again, זן (Zoan), in the Septuagint *Τανις*, is written in Egyptian ⲭⲁⲛⲏ or ⲭⲁⲛⲓ, (Gané or Gani.) See Kitto's Cyc. Bib. Lit., *voce* Zoan. Thus the Hebrew ך (Tsadi) and the Coptic ⲭ (Sjoi) respond to each other. See Tattam's Coptic Manual.

us at some length his views respecting it. I subjoin a brief account of them. In chap. xix. he mentions 666 as being, in his opinion, the proper reading of the number. The reason which he appears to assign for this is singular enough. It was in the 600th year of Noah that the flood destroyed the earth, on account of the peculiar wickedness of its inhabitants. Afterwards, in aid of idolatry, Nebuchadnezzar set up a golden image on the plain of Dura, which was sixty cubits high and six cubits broad. Put these three numbers together, and we have 666; a representation, or symbol of the extreme, and, as it were, aggravated wickedness of Antichrist, whose name is concealed in the mysterious 666; for in him is all the wickedness of the Antediluvians (destroyed in the 600th year of Noah) conjoined with all the wickedness of Idolatry under Nebuchadnezzar, the most potent and impious of all Idolaters. Moreover, he says that witnesses personally acquainted with John testify in favour of this reading<sup>5</sup>."

In this curious opinion of that primitive Father, there seems much which harmonizes with the definition of the word Zephon just now suggested. Irenæus takes 600 as symbolical of the flood, because it was in that year of Noah's life that God preserved him from the universal Deluge. When we remember that the ark was the instrument provided for the preservation of the Patriarch, and

<sup>5</sup> Commentary on the Apocalypse, vol. ii. 452.



that in consequence it became one of the most conspicuous features in the mysteries of heathen mythology, we are prepared to find this object of universal Idolatry symbolized by that number. Again, we learn that in Daniel's time "the Babylonians had a god called Bel;" "and in the same place there was a great dragon which they of Babylon worshipped." (See *Bel and the Dragon*, v. 3 and 23.) Whether the Image, which Nebuchadnezzar set up, united the joint elements of this duplex idolatrous worship, we know not. But if, as I have conjectured, it were erected in compliance with the wishes of his Egyptian queen, this is highly probable. The signification of "Baal" being not only "Lord," but "the Solar God," the image may have been a combination of the human form with that of the serpent, thus representing that great object of Egyptian worship, the Solar Serpent.

Now, in various alphabets there are certain letters called serpentine. In the Greek, one of the most remarkable of these is the letter  $\xi$ , and indeed no figure can better portray the serpentine form.

Mr. Bryant, in his book on pagan mythology, depicts two Egyptians worshipping, the one the bull, the other the serpent, and on the head of either votary is a serpent with the double curve exactly corresponding with the above-named letter.

Hengstenberg, in his work on the Revelation, has observed this serpentine form of the letter  $\xi$ , but has not noticed the importance to be attached to the circumstance; for the numerical value of  $\xi$  is



60. Regarding, then, 600 as the number which would aptly symbolize the ark, we may fitly insist upon the number 60 as correctly representing the serpent.

Next, when we remember that traces of the six days' work of creation pervaded so large a portion of the heathen world—a fact evidenced by the almost universal division of days into sevens, of which one constituted a rest day<sup>6</sup>; and when, in connexion with this circumstance, we bear in mind that the sun has been so often regarded as the great originator and conservator of the universe, it is perhaps not unreasonable to suppose that a Mystic Number of that great luminary would be six; and that, amid the changes which Paganism has undergone, that number might be retained.

Thus, in resolving the word Zephon into these three obvious elements, Tsi-Eph-On,—the Ship, the Serpent, and the Sun,—we have, as the Mystic Numbers which would be most readily chosen to typify this Triad of ancient Idolatry, “six hundred threescore and six.”

And here an assertion concerning one of the peculiar characteristics of Egyptian worship may be thought to receive confirmation. It has been stated that the yearly sacrifices of Egypt amounted to 666. If this were the case, it would indicate that this number had a mystic significance in the national worship in a way hitherto inexplicable to us, and

<sup>6</sup> See Calmet's Dictionary, and Kitto's Cyc. Bib. Lit., *voce* Sabbath.

was interwoven with the very machinery of their idolatrous system. May not the numbers 666, which we have just now attached respectively to the Ship, the Serpent, and the Sun, (components as we know them to have been in the mythology of the land of Ham,) tend to throw a ray of light on the deep obscurity which hangs on this isolated observation? Its tendency, at least, is to sanction the view which has been taken in the present Volume.

I will now proceed to point out the positions held by these three radicals, relatively to each other. Placing them thus, Tsi, Eph, On, and then withdrawing the central syllable, the result will be Tsi-on, rendered by our translators Zion,—that sacred mountain, which, before the Almighty was pleased to choose it as an habitation for Himself, wherein to place His glorious Name, was doubtless a spot consecrated to idolatrous practices; the Jebusites, while possessing it, there following the prescribed rites of heathenism. In accordance with this statement, we learn from the 7th verse of the 5th chapter of the second book of Samuel, that Zion was the name of this city ere it was taken by David; and thus, by the etymology before us, Tsion would be the *Ship of the Sun*, a name, as we have seen, in exact agreement with the known tenets of Paganism<sup>7</sup>.

<sup>7</sup> Gliddon speaks of the *Sun's boat*, as the vehicle which bears the bodies of embalmed deceased Egyptians from the grave to judgment. (See "Otia Egyptiaca," p. 19.) And again, Birch, in a letter contained in that work, speaking of the

Both these elements, the Ship and the Sun, are employed in the symbolism of Holy Scripture. St. Peter, Epist. 1, chap. iii. 20, 21, instances the ark as a type of the safety of the Christian Church, and in accordance with this teaching of the Apostle, we are taught to pray that persons brought to Christian Baptism may be “delivered from God’s wrath, and received into the *ark of Christ’s Church*, and that being stedfast in faith, joyful through hope, and rooted in charity, they may so pass the *waves of this troublesome world*, that finally they may come to the land of everlasting life<sup>s</sup>.”

With regard to the Sun as a type of our Saviour, I shall content myself with quoting an eloquent passage from Wordsworth’s Lectures on the Apocalypse: “The Sun is CHRIST. *The dew of His Birth is of the womb of the morning. He is the Sun of Righteousness rising with healing in his wings. He is the Dayspring from on high.* In

sarcophagi of the monarchs of the eighteenth dynasty, tells us that they were decorated with representations of the Sun-mythos—the passage of the Sun through the twelve hours of the day, and those of the night. “The Sun,” he continues, “passes in a Bark always accompanied by seven Deities who differ according to the hour, and who appear to represent the moon and planetary system. This, which forms a clue to the mythology of the eighteenth and nineteenth dynasties, shows that at this period the twelve great gods of Egypt were the personifications of the Sun in the respective hours, and those of the twelve hours of night the lesser gods.” P. 85. See Bryant, *passim*.

<sup>s</sup> First Collect in Baptismal Service.

the Book of the Prophet Zechariah, God says, *I bring My servant, the East*; and, *Behold the Man: His name is the East*. In the Apocalypse, the Church *is clothed with the Sun*, that is, with Christ; and the angel who seals the elect *comes from the rising of the Sun*; and Christ says, *I, Jesus, am the bright and Morning Star*; and, *To him that overcometh I will give power over the nations; and he shall rule them with a rod of iron; and I will give him the Morning Star*. Christ is the LIGHT of the WORLD; and He promises that *the Righteous shall shine as the Sun in the kingdom of His Father*<sup>9</sup>."

Tsion, then, or Zion, or Sion, for in either of these two latter ways we find it written in our Bibles, is in Pagan symbolism the Ship of the Sun, and in Christian Typology the Ark of Christ, the Temple of the Living God. Under the Jewish dispensation, it was that magnificent fane where God dwelt between the Cherubim; as says the Psalmist, "The Lord hath chosen Sion to be an habitation for himself, he hath longed for her. This shall be my rest for ever, here will I dwell, for I have a delight therein." When for the sin of God's ancient people, "Zion was ploughed as a field, and Jerusalem became heaps, and the mountain of the house as the high places of the forest<sup>1</sup>," then the

<sup>9</sup> P. 434.

<sup>1</sup> See Jer. xxvi. 18. Micah iii. 12.



Christian Church became the Temple of the Living God. "God dwelleth in us." "Your body is the temple of the Holy Ghost." "Christ is in you the hope of glory." "The temple of God is holy, which temple ye are." Now let us look again at Tsion or Zion, replacing the radical Eph in the position from which we lately removed it—Zi-Eph-On—what find we here? The Serpent in the very heart of Zion, the Devil enshrined in the living Temple of God. In connexion with this, the following remarkable texts can scarcely but suggest themselves to the mind. "He shall plant the tabernacle of his palace between the seas in the glorious holy mountain." "The man of sin, the son of perdition; . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; . . . as God sitteth in the temple of God, shewing himself that he is God."

The disposition of the letters which constitute the Mystic Number has been observed to depict a fact, very similar to that elicited from this analysis of the word Zephon. "The first and the last of these three letters," observes Hengstenberg, "are the common abbreviation of the name of Christ. The  $\xi$  standing in the middle, is like the serpent, under the name of which Satan appears in Rev. xii. 9; and xx. 2. Through the whole, therefore, the Antichrist, that is raised up by Satan, is placed before our eyes. This ingenious hypothesis," adds Hengstenberg, "was first advanced by Heumann,



and afterwards recommended by Herder<sup>2</sup>." Observe how similarly the two explanations arrange themselves.

Zi Eph On Zi (the serpent) On.

χ ξ ε Ch (the serpent) st<sup>3</sup>.

Surely when Prophecy appears to symbolize Satan enshrined in the living temple of God, we may well pray, "Let thy continual pity cleanse and defend thy Church." When we gaze on the Serpent insidiously coiled in the bosom of the Christian, we may well exclaim, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."

The impression that the word Zephon may set forth *Satan* in the heart of Zion, will probably receive confirmation by a glance at the opening verse of the succeeding chapter<sup>4</sup>. When the mind

<sup>2</sup> Hengstenberg "On the Revelation of St. John," vol. ii. p. 54.

<sup>3</sup> "Heumannus says, Antichrist has the show of Christianity before and behind; for χ is the initial, and ε the final letter (or, rather, the initial letter of the final syllable) of Χριστος. But he cautiously adds, *latet anguis in herbâ—intus et in cute habet, το ξ, quæ est figura Serpentis*, i. e. *Diaboli*. Rev. xii. 9; xx. 2." Wrangham's Works, vol. ii. p. 414.

We may further observe that the ξ standing in the place of ρι, if we take these two latter characters as a sacred monogram, they may be supposed to represent ρα Ιαω, the King Jehovah: and thus by the substitution of one for the other, we recover in the change, "Christ, the Lord of Hosts," or, "King Jehovah."

<sup>4</sup> Rev. xiv.

of St. John had been led to contemplate the dread catastrophe, of which the destruction of Pharaoh at Baal-zephon appears to be the type, he “looked, and lo, a *Lamb* stood on the mount Sion, and with him an hundred, forty and four thousand, having his Father’s name written in their foreheads. And I heard,” continues the Apostle, “a voice from heaven, as the voice of many waters, and as the voice of a great thunder;”—an allusion probably to that awful concussion of the roaring sea, when its unpent waves met over the heads of the Egyptian army.

Sion has no longer the *Serpent*, but the *Lamb*, in the midst of her. “The darkness is past, the true light now shineth.” Christ’s enemies are engulfed; the first-fruits of his travail surround the Victorious Conqueror. That old serpent, the Devil, is cast out, and Sion is again the city of the living God and of the Lamb<sup>5</sup>.

The letters which constitute the Mystic Number, may be thought, possibly, to portray in hieroglyphic characters the history of the Serpent from its rise to its fall. Viewing them from right to left, as in the most ancient style of writing, we have ε its

<sup>5</sup> This etymology of the word Zephon will not be found to interfere materially with the signification of the title conferred on Joseph, for, by regarding the first element as Tsi, the Ship, the import of the entire word will be—The Solar Serpent of the Ark.

youth or rise, ξ its full maturity, χ its final destruction, pierced by the arrow of. Christ <sup>6</sup>.



A further confirmation of the position that Amenoph is the type of Antichrist is supplied by Josephus, in a passage already quoted, in which mention is made of "Amenophis the son of Papis, a person who for his wisdom and knowledge of futurity was deemed more than a man." This priest, or "Prophet," is represented as the chief instigator of the monarch's acts, and as stimulating his hatred against the children of Israel. To the reputed wisdom and foreknowledge of this man probably was it that the king of Egypt owed much of his power, his influence, and daring opposition to the Most High;—an audacity which, overleaping the instigation of his spiritual adviser, urged him on in his mad career, (even after the latter had, in horror and despair, terminated his own existence,)

<sup>6</sup> See Ps. xlv. 5, and Isa. xxvii. 1.

until he brought down upon his guilty head the uttermost vengeance of the Almighty.

We see, then, that not only the title of the monarch of the Exode, but the name also of his prophet and counsellor was Amenoph; that mystic name of blasphemy, which may possibly have been a sacred title assumed by the Pharaoh on ascending the throne, being borne also by the Priest of Ham the Solar Serpent. Shall we regard this son of Papis as a *type* of that second beast who "had two horns like a lamb, and spake as a dragon?" For he also seems to have exercised "all the power of the first beast before him," and it is probable, from the character given of him by Josephus, that he did "great wonders," &c., and deceived "them that dwelt on the earth by the means of those miracles which he had power to do in the sight of the beast." He too may have "caused the earth and them which dwell therein" to worship the first beast, "whose deadly wound"—inflicted by the teaching of Joseph—"was," by the subsequent apostasy of the Egyptian monarch and his deluded people, "healed." He too may have given life and voice to "the image of the Beast," as had been done in the instance of the statue of Amenophis-Memnon. Lastly, he may have commanded all under penalty of death to fall down and worship the idol which he had set up. Or again, does he foreshadow the false Prophet of Rev. xvi. 13, and xix. 20, who is represented as perishing with the

Beast in the “burning flame?” To these queries I can venture no answer; yet one point is remarkable, that whereas the name of the monarch and of his priest<sup>7</sup> and prophet is identical, the numerical value of each is 666. And this, I will observe, removes all difficulty as to whether it be the first or second beast whose name is thus mystically designated; for both first and second, nay more, the *image* also which was erected, are alike shadowed forth by the symbol: king, false prophet, and image,—alike give up, as the value of the letters which constitute their name, 666.

Again. In the first general Epistle of St. John, the beloved Apostle speaks of Antichrist both generically and specifically. There is the “τὸ τοῦ ἀντιχρίστου” and the “ὁ ἀντίχριστος,” rendered in our translation the “spirit of Antichrist,” and “the Antichrist.” The spirit of Antichrist, the Apostle affirms, was in the world in his day; his last great personal advent was to be looked for at a subsequent period. Nor are we here, if I mistake not, without an analogy to be drawn from the Egyptian monarchy. The generic title of the kings of Egypt, which we render Pharaoh, is, as I have elsewhere shown, generally supposed to be derived from Phe Ra, *the Sun*. Taking the combined numerical value of these letters, *φερα*, the result



<sup>7</sup> Mr. Gliddon mentions having in his possession an Egyptian coffin which “once held the corpse of the Osirian priest, and scribe of Thebes, *Amn—m—oph.*” *Otia Ægyptiaca*, p. 52.



will be:  $\phi = 500$ ,  $\epsilon = 5$ ,  $\rho = 100$ ,  $a = 1$ . Total, 606. Here let us call to mind the royal badge of Egyptian power. It was the Basilisk—the serpentine  $\xi$ —which proudly reared its head on the monarch's brow. The title Phe Ra, taken singly, does indeed fall short of the number required; but “the dragon” (“that old serpent, called the Devil, and Satan”) “gave him his power, and seat, and great authority;” from him—the arch-spirit of evil—the Pharaoh avowedly derived his power. This was the professed source of his descent, the warrant of his authority, the badge of his omnipotence: and the value of the great dracontic letter  $\xi$  is, as I have observed,  $60^8$ . Thus the arrogant generic title of the Pharaohs, combined with the blasphemous badge of their power, forms in combination  $666^9$ .

<sup>8</sup> It is remarkable, that while the *badge* of the Pharaohs expressed numerically *sixty*, the same number should be peculiarly attached to the Crocodile, so often employed as a *symbol* of those haughty monarchs. The Egyptian account of this animal was, that *sixty* days elapsed before its eggs were laid, that the eggs were in number *sixty*, that *sixty* days passed ere they were hatched, that the animals had *sixty* vertebræ in their spine, that they possessed *sixty* nerves, that their teeth amounted to *sixty*, that the period of their annual torpidity and fasting lasted *sixty* days, and finally that they attained to the age of *sixty* years.—See Wilkinson's Egypt, vol. v. p. 237.

<sup>9</sup> The Greeks and Romans being generally supposed to have derived much of their mythology from Egypt, it may be considered worthy of remark, that the regal title, both of the one and of the other, may possibly be traced to that source. Thus, *araξ* may be derived from *Ain*, a fountain or emanation, and  $\xi$

Yet again. "*Egypt*," says Gliddon, "was termed HAM, or *Khemé*, by the Egyptians, *from the earliest period of hieroglyphical writing*.   KHEM,

*Kah*" is the Land of Ham<sup>1</sup>;—"in *Coptic* '*Kah*,' meaning a country, and" being "determinative of geographical appellatives<sup>2</sup>." Now, if we take the numerical value of  $X\epsilon\mu\ \kappa a$  (KH and X being interchangeable<sup>3</sup>), the result is as follows:  $\chi = 600$ ,  $\epsilon = 5$ ,  $\mu = 40$ ,  $\kappa = 20$ ,  $a = 1$ . Total, 666.

But this is not the only method of writing the ancient name of Egypt, productive of a similar result. The Marquis Spineto, speaking of the term *Αιγυπτος*, says:—"This name of Egypt seems a corruption of the Egyptian word *Kupt*, to which the Greeks added the syllable *ai*<sup>4</sup>, and the termination

the serpentine symbol, and thus indicate the imagined source of kingly power. Thus again, *Rex* may be resolved into *Re*, the Sun, as the fountain of light, and  $\xi$  the Serpent, the so-called creator of all things; and in combination constitute the Solar Serpent. It is curious that in Latin the letter  $\xi$  is represented, not by the serpentine figure, but by that of the cross.

<sup>1</sup> Ancient Egypt, p. 40.

<sup>2</sup> Ibid. p. 16.

<sup>3</sup> Thus Plutarch says, "*Τον Αιγυπτον . . . Χημια καλουσιν.*"

<sup>4</sup> *Ai*, or *Aia*, signifies a district, or a province; and, as most provinces in Egypt were insular, it is often taken for an island. In other parts it was of much the same purport as *aia* of the Greeks, and betokened any region or country. It was from hence that so many places have been represented by the Greeks as plurals, and are found to terminate in *ai*; such as *Athenai*, *Thebai*, &c. There are others in *eia*; as *Chæroneia*, *Coroneia*, *Eleia*. In others it was rendered short, as in *Oropia*, *Ellopia*,

os, and made Αἰγυπτ, and then Αἰγυπτος. The signification of this word *Kupt*, or *Gupt*, is simply a *Copt*<sup>5</sup>, that is, an inhabitant of that country, which we now call Egypt, but which, by the Egyptians themselves, was called ΚΗΜΙ (Kemi), or ΚΗΜΕ (Keme), a name which we find in the enchorial or demotic text of the Rosetta Stone, ΚΗΙ, that is, Kmi, leaving out the intermediate vowel H or Ε, always corresponding to that of Αἰγυπτος, of the Greek translation. It means *black*, and it seems that it was so called on account of the black mud which the waters of the Nile left on the land. For this fact we have the authority of Herodotus; and it is even mentioned by Virgil, in the fourth of the Georgics, who says—

‘Et viridem Ægyptum Nigrâ fœcundat arenâ<sup>6</sup>.’ ”

Let us take the numerical value of  $\chi\epsilon\mu\iota\alpha\iota$ .  $\chi = 600$ ,  $\epsilon = 5$ ,  $\mu = 40$ ,  $\iota = 10$ ,  $\alpha = 1$ ,  $\iota = 10$ . Total, 666.

Whether, then, we refer to the “earliest period of hieroglyphical writing,” or to the enchorial or

&c. Thus the land of Ion was termed Ionia; that of Babylon, Babylonia; from Assur came Assyria; from Ind, India; in all which the region is specified by the termination. In the name of Egypt this term preceded, that country being styled Ai-gupt, Αἰγυπτος, the land of the Gupti, afterwards Cupti, and Copti. —Bryant, vol. i. p. 112.

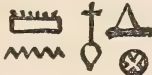
Faber gives the same etymology. “*Ai, Aia, a country.*”


<sup>5</sup> Copt, now Kepht. Qu. people or land of the princely serpent?

<sup>6</sup> Elements of Hieroglyphics, &c., by Marquis Spineto, p. 340.

demotic text of the country, a similar result is arrived at: *the ancient name of Egypt returns in both instances the mystic number 666.*

Once more. Osburn, speaking of Memphis, observes:—"Its frequently-recurring hieroglyphic

name is  mn-nufi, which the Copts

have written  almost without variation. The Greek *Μεμφις* is a Hellenized version of the same name. The Hebrew *מִנִּי* and *נִנִּי* are mere abbreviations of it<sup>7</sup>."

"To this day, on the spot, its name is by some of the natives pronounced *Minif*, by others *Memif*, differing in *m* and *n* from the Hebrew (rather from the Egyptian) *Menoph*<sup>8</sup>."

Chevalier Bunsen says: "The manner of writing *Men* for *Amen* for *Ammon* is new." Thus we get Memphis = Menoph = Amenoph, and arrive at the conclusion that the name of this renowned city was identical with that of Amenophis, who assumed to be the incarnation of the Hamitic Solar Serpent. Hence not only the ancient name of Egypt itself, but that of the capital city of the Pharaohs, gives alike 666.

But here an important point claims our attention. It was to be expected that the solution of the sacred mystery would be arrived at through the medium of those characters which enter into the composition

<sup>7</sup> Monumental History of Egypt, vol. ii. p. 92.

<sup>8</sup> Fragments to Calmet, vol. iv. p. 107.



of the language in which the Apostle wrote; that the secret of the mystic number would be disclosed through the instrumentality of the Greek alphabet. But a striking peculiarity of the solution here offered is, that the same result is obtained, whether we refer to the original language of the New Testament, or to that of the land whence this system of symbolism is taken.

Speaking of the language of the ancient Egyptians, Mr. Gliddon observes:—"When the introduction of Christianity caused the hieroglyphic, hieratic, and demotic characters to be abandoned . . . . the Greco-Coptic alphabet was substituted in lieu of the ancient system; but the language, beyond a few Hellenic engraftments, and a few idioms introduced by Jews, Romans, and Arabs, remained nearly the same, till the invasion of Aàmer-ebn-al-As, and the establishment of the Saracenic Caliphate in A.D. 540<sup>9</sup>."

It is singular that, whereas the ancient Greek alphabet has been supposed to derive its origin from Egypt, so the Greek letters, considerably augmented in number, should, after the lapse of so many centuries, have found their way back to their parent soil, and have been adopted as the alphabetic exponents of the Coptic tongue.

On consulting the Coptic alphabet, it will be found that a large majority of the letters not only still bear a great resemblance to the Greek, but that in point of numeration they possess a similar

<sup>9</sup> Ancient Egypt, p. 23.



value. The *Bau* also, employed in the Greek to indicate a number, finds its equivalent in the Coptic ⲉ, which, on turning to Tattam's vocabulary, appears not to be used in the construction of words, but to be enlisted only in the service of numbers<sup>1</sup>.

This is an important fact, the *Bau* being one of those Greek characters employed by the Apostle to indicate the number of the Beast.

In the Greek Testament they stand thus—χξς.

In the Coptic thus—ⲭⲭⲉ.

In both alphabets their power is the same.

Now let us construct in Coptic characters the several titles which we have already set forth in Greek, and test their value by the numerical powers of the letters. I append the following alphabet for the convenience of the reader.

*The Coptic Alphabet.*

ⲁ	a	1	ⲉⲉ	m	40	Ⲫ	ps	700
Ⲃ	b	2	ⲛ	n	50	ⲱ	ō	800
Ⲯ	g	3	ⲭ	x	60	Ⲯ	sh	900
Ⲍ	d	4	ⲟ	ö	70	Ⲛ	f	90
Ⲉ	ě	5	ⲡ	p	80	Ⲕ	kh	
Ⲋ	z	7	ⲣ	r	100	Ⲉ	h	
Ⲙ	ē	8	Ⲅ	s	200	Ⲭ	sj	
Ⲑ	th	9	Ⲧ	t	300	Ⲫ	gh	
Ⲓ	i	10	Ⲣ	u	400	Ⲧ	ti	
Ⲕ	k	20	Ⲥ	ph	500			
Ⲗ	l	30	Ⲭ	ch	600			

<sup>1</sup> "ⲉ nota numerica 6."

TITLES IN COPTIC WITH THE NUMERICAL POWER OF THE LETTERS.

The wilful King.	His Image.	His generic Title.	His Kingdom in Hieroglyphics.	His Kingdom Demotically.	His City.	His Prophet.
<i>nota numerica.</i> ⲁ 1	<i>not. num.</i> Ⲃ 2	<i>not. num.</i> Ⲅ 500	<i>not. num.</i> Ⲭ 600	<i>not. num.</i> Ⲭ 600	<i>not. num.</i> ⲁ 1	<i>not. num.</i> ⲁ 1
Ⲛ 40	ⲁ 1	Ⲉ 5	Ⲉ 5	Ⲉ 5	Ⲛ 40	Ⲛ 40
Ⲉ 5	ⲁ 1	ⲡ 100	Ⲉ 5	Ⲉ 5	Ⲉ 5	Ⲉ 5
ⲛ 50	ⲛ 30	ⲁ 1	Ⲛ 40	Ⲛ 40	ⲛ 50	ⲛ 50
ⲟ 70	ⲟ 70	His badge of power.	ⲛ 20	ⲛ 10	ⲟ 70	ⲟ 70
Ⲅ 500	ⲛ 50	Ⲛ 60	ⲁ 1	ⲁ 1	Ⲅ 500	Ⲅ 500
666	666	666	666	666	666	666

Clearly, it is only by the response to the Apocalyptic symbolism being found in Egypt that such a remarkable concentration of terms possessing a like numerical value in their respective alphabets, and referring to so wondrous a series of events, could by any possibility be attained.

I annex the following quotation from Osburn, as illustrative of the marvellous manner in which the mystic number of the Apocalypse still clings to the land and destinies of Egypt:—"That Egypt would be one of the first spoils of the fierce fanaticism of Mohammed and his followers, might have been inferred from its contiguity to the Arabian desert; and such was actually the case. In the year *six hundred and sixty-six* Egypt fell before the sword of the Caliph Omar and his general Amrou, and to this day she is bowed to the earth with the Moslem yoke which they laid upon her neck, and which has never been removed<sup>2</sup>."

And here let it be remembered, that in the chapter on the Brazen Serpent in the Wilderness, we saw occasion to connect the elevation of that impaled reptile with the blasphemous theory of religion advocated in the land of Ham, and to recognize an allusion to this circumstance in the celebrated defence of St. Stephen before the Jewish Sanhedrim. Let the reader be reminded also with respect to the god Remphan there spoken of,

<sup>2</sup> Monumental History of Egypt, vol. i. p. 15.

that profiting by the opinion of learned men concerning the correct reading of the word, we proceeded to break it up into its constituent elements as suggested by Egyptian association, and found reason for the supposition that R'Eph-ain, the fountain or source of the Solar Serpent, was the original conformation of the title. Now let us take the numerical value of these constituting etters, and we obtain as the result,  $\rho=100$ ,  $\epsilon=5$ ,  $\phi=500$ ,  $\alpha=1$ ,  $\iota=10$ ,  $\nu=50$ . Total, 666<sup>3</sup>.

<sup>3</sup> I will here hazard a remark which perhaps by many will be deemed too fanciful. I adduce it, however, less by way of corroborative proof than of curious coincidence.

The last native monarch of the mighty kingdom of Egypt was Cleopatra, that cruel and luxurious Queen who closed her magnificent but most disgraceful career by the poison of an asp. "Now it is nearly certain (observes a correspondent in *Bentley's Miscellany*, when writing concerning the Cobra di capello,) that this is the snake which the ancients described under the name of Cleopatra's asp." "It was a part of the superstition of the Egyptian priests to believe, that whoever was accidentally bitten by the Thermuthis or deadly asp, was divinely favoured. To some such notion may possibly be referred Cleopatra's choice of death." Deane, p. 133.

Removing the final  $\alpha$  as possibly a Greek termination to an Egyptian appellative, the numerical value of the letters which constitute the name of Cleopatra is as follows:  $\kappa=20$ ,  $\lambda=30$ ,  $\epsilon=5$ ,  $\sigma=70$ ,  $\pi=80$ ,  $\alpha=1$ ,  $\tau=300$ ,  $\rho=100$ . Total, 606. But the value of the great serpentine letter  $\xi$  is, as I have observed, 60. Thus the name of the royal victim, combined with the badge of that dread being from whom she professed to derive her power, constitutes 666. Hence the death of the last

I proceed to corroborate the accuracy of the foregoing solution by adducing a remarkable coincidence taken from the Apocalyptic pages. On turning to the 15th chapter of Revelation we read as follows: "And I saw another <sup>4</sup> sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the Song of Moses the servant of God, and the Song of the Lamb."

Almost all commentators, I believe, unite in asserting that by this Song of Moses we are to understand, not the prophetic song recorded in Deut. xxxii., but that sung by the great leader of the Israelites, after the overthrow of their enemies at the Red Sea.

monarch of ancient Egypt may not have been without its reference to the Mystic Number we are considering:—the dethroned queen making a last appeal to the aid of her serpentine deity, and clasping to her bosom the appalling incarnation of that Arch-spirit of evil—the deadly Solar Serpent—the royal emblem of which had been but now torn from her brow!

<sup>4</sup> The intelligent reader, in observing the allusion to the great sign (μέγα σημεῖον), spoken of at the commencement of the 12th chapter, will remember that there the series of *Egyptian* symbolism was supposed to *open*, as here, where the ἄλλο μέγα σημεῖον is beheld, it is presented to us as *drawing to a close*.



Speaking of the seven last plagues, Mr. Dalton has the following remark:—

“We may notice that there is a remarkable similarity between them and the plagues that fell upon the Egyptians which ended in the overthrow of Pharaoh and of his host in the Red Sea—upon which the Israelites sing the song that Moses was inspired to write for the occasion, and which we find in the book of Exodus. As they who get the victory over the Beast are said in chap. xv. 3, to sing the Song of Moses, and as there is a largeness of expression in the words of that song beyond what belongs to the deliverance of” (from) “Pharaoh, there can be but little doubt that the overthrow of Pharaoh and his host was typical of the destruction of Antichrist and his confederacy, which will take place on ‘that great day of God Almighty, in a place called Armageddon;’ when ‘the kings of the earth and of the whole world shall be found ranked under the banners of the Antichrist, enticed thither to their ruin by the display of miraculous power exhibited by the Dragon, the Beast, and the false prophet<sup>5</sup>.’”

This idea is by no means new or confined to Christians. Dr. Gill says<sup>6</sup>, “The *Jews* have a notion that the very song of Moses itself will be sung in the world to come, in the days of the Messiah; for they say, there are in it the times of

<sup>5</sup> Rev. xvi. 13—16. Dalton’s Commentary, vol. ii. p. 534.

<sup>6</sup> Commentary, in loco.

the Messiah, and of Gog and Magog, and of the resurrection of the dead, and the world to come." He adds that "this song was sung by the Levites in the daily service."

The parallelism on which I have insisted between the overthrow of Pharaoh and that of Antichrist, receives therefore signal confirmation from the peculiar imagery employed by St. John in the opening scene of the 15th chapter of the Revelation. As the passage stands in our version, the "sea of glass" would seem opposed to the tumultuous and tossing ocean of a wicked world<sup>7</sup>; and the clearness of the one, to the turbid depths and troubled waters of the other. The idea is well illustrated by a passage in the Prophet Isaiah, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

The song of "them who had gotten the victory," being one of triumph, the commingling of the sea with fire would seem to intimate, that on them are shed the sanctifying influences of that Holy Spirit, who, in tongues of lambent flame, descended on the Apostles on the day of Pentecost.

It should be remarked that another reading of the passage before us tends yet further to bring out the analogy we are tracing. Mr. Scott in his Commentary has the following remark upon the verse before us. "Some think that *ἐπι* (translated

<sup>7</sup> See Rev. xvii. 15.

on) may be rendered *at*," and that they who had "gotten the victory over the Beast," &c., are represented by the sacred seer as standing by, or at, the shore of the glassy sea<sup>s</sup>, unhurt and undismayed; as the children of Israel having passed through the Red Sea, standing on the shore, saw their enemies dead before them. Again. It has been thought that as a reading ἐθνῶν (the nations), is preferable to ἁγίων (the saints). Those, who assent in the main to the positions here advocated, will be disposed to adopt the former reading not only as borne out by the authority of manuscripts, but as eliciting a new harmony between type and antitype. For the victory of Moses over Pharaoh is a symbol and a pledge of the triumph of Christ over every Antichristian confederacy; and the song of victory passing from the accomplishment of the one, breaks into exultation in anticipation of the sure and certain fulfilment of the other.

With these emendations the words of Mr. Ainsworth are so much in accordance, that I cannot refrain from quoting them. "With this song of victory over Pharaoh, the Holy Ghost compares the song of those who have gotten the victory over the spiritual Pharaoh, the *beast* (Antichrist), when they stand *by* the *sea of glass mingled with fire* (as Israel stood here *by* the Red Sea) *having the harps of God* (as the women here had timbrels, ver. 20), and they sing the song of Moses, the servant of

<sup>s</sup> So Geneva version. "They stood *at* the glassy sea."

God, *and the song of the Lamb*, the Son of God<sup>9</sup>." I need only add, that under this aspect of the vision, the fire, commingled with the waves, would symbolize rather the vengeance of God, and harmonize with the assurance of the Apostle, that "our God is a consuming fire<sup>1</sup>."

We will now pass in review the various results at which we have arrived in the present chapter.

(1.) We find that the custom of designating *words* by numbers which obtained in the Apostolic age, was not only made use of in Egypt, but that the practice of constructing *verses*, so that the numerical value of the letters of each verse might be equivalent, was an Egyptian accomplishment.

(2.) We observe that the mode of arranging *names* according to the value of the component letters was enlisted in the service of Heathen Mythology, as the words *Μεθρας*, *Ερκελες*, *Νειλος*, *Αβραξας*, sufficiently testify.

(3.) Pursuing the train of thought, thus suggested, we arrive at the fact that the sacred mythological name of the *Pharaoh* who perished in the Red Sea, presents to us, in the combined power of its characters, the Mystic Number of the Beast, 666.

(4.) Proceeding to take the name of the *god* whose image is supposed to have stood on the spot where this terrible overthrow took place, and evolv-

<sup>9</sup> Quoted from Adam Clarke, Exod. xv.

<sup>1</sup> See Rom. xii. 19, compared with 2 Thess. i. 8.



ing its numerical value, we discover that the result produces a like return, 666.

(5.) We observe, moreover, not only that the sacred title of this Egyptian monarch and of the idol before whose Fane he perished alike respond to the great Apocalyptic enigma, but that the *Title* and *Badge* of the *Pharaonic Dynasty*, when taken *in combination*, constitute also 666.

(6.) We are struck by the circumstance that the name of the *prophet* of this haughty monarch, being similar to that of his royal master, presents likewise in its numerical value the Mystic Number, 666.

(7.) We find also that the ancient name of *Egypt*, the country over which Amenoph ruled supreme, whether *hieroglyphically* or *demotically* expressed, returns alike 666.

(8.) And, that not the old denomination only by which the *country* was designated, but the name of the *city* of the great king, or, if not so, at least a city intimately connected with the history of the Israelites while sojourning in the land, yields the Mystic Number, 666.

(9.) Again. When the Israelites in the Wilderness, ignoring the miraculous passage of the Exode, revived an idolatrous system which, branded as it had been by the visible displeasure of the Almighty, should have been held by them in eternal abhorrence, we find grounds for the presumption that the title of the *idol* whose worship they established,



if etymologically restored, returns in numerical value, 666.

(10.) In addition to this vast accumulation of proof, we recognize this singular fact; that, whether we examine the numerical value of these several titles in the language in which the Apocalypse was *written*, or in that of the country in which the wonders of the Exode were *enacted*, alike in *Greek* and *Coptic* character, we obtain one uniform result—the Mystic Number of the Revelation, 666.

Lastly. As crowning evidence to the truth of the position advocated in these pages, we find the Holy Spirit in the triumphant song, recorded in the 15th chapter of the Revelation, establishing this wonderful prophetic link between the signal triumph achieved by Moses of old, and those mighty victories yet to be consummated by the Lamb; thus, it would appear, indissolubly uniting the fate of Antichrist with the fortunes of that rebellious monarch, whose “terrible destiny it was, to leave to after times the strongest exemplification of daring wickedness and mad impiety in his life, and of the vengeance of God in his death, that ever was enacted on the earth<sup>2</sup>.”

<sup>2</sup> Israel in Egypt, p. 416.

## CHAPTER VIII.

## THE TYPE OF ANTICHRIST.

IN selecting a title for the present volume, it appeared to me that the object I had in view could not be more aptly expressed than by denominating it "THE TYPE OF ANTICHRIST." Exception may, however, possibly be taken to the term employed, as connected with the debated theory of Scriptural typology. To this objection I am now in a position to address myself.

It has been held by many learned men that the types of Scripture are of a twofold character,—the one inferred, or type suggested to the mind of the reader by similarity to Gospel facts,—the other innate, or type sanctioned as such by the express declaration of the Holy Spirit of God. The point is clearly and fully stated by Mr. Fairbairn. Speaking of a school of English and Continental divines, he says<sup>1</sup>, "They held that there was a twofold sort

<sup>1</sup> Typology of Scripture, vol. i. p. 16, *et seq.*

of types, the one *innate*, consisting of those types which are somewhere in Scripture itself declared to have been such and explained; the other *inferred*, consisting of such as, though not particularized in Scripture, were yet on probable grounds inferred by interpreters as conformable to the analogy of faith, and the practice of the inspired writers in regard to similar examples. The latter class were understood by the persons we speak of, to be equally proper and valid with the other, and were distinguished from those which were sometimes forged by Papists, and were at variance with the analogies just mentioned. Of course, from their very nature, they could only be employed for the support and confirmation of truths already received, and not to prove what was otherwise doubtful; but still, they were not on that account to be less diligently searched for, or less confidently used, because thus only could Christ be found in all the Scriptures, which all testify of Him."

To these two classes, I imagine, a third must be added,—the *involved* type, or type implied to be such from its connexion with others of an *innate* character. The involved type, it will be found, rests on a firmer basis than the inferred type; for while the authority of the latter may have its foundation only in the imagination of the reader, the position of the former in the category of types is established by complicity of association.

In which of these three classes is the Type of

Antichrist comprehended? The Pharaoh of the Exode would almost of necessity claim a place in the number of *inferred* types, and such is precisely the position, almost universally, assigned him. But if the validity of the *involved* type be admitted, he assumes a yet more definite position in the scale of typology. For Moses being an *innate* type of Christ, and the passage of the Red Sea an *innate* type of Christian Baptism, the position occupied by the Egyptian king with respect to these types confers upon him a status among the types by implication.

Unless, however, we can assign him a yet higher grade than this, his claim to be considered in any degree a typical personage will not pass by all unquestioned. For the more cautious divine will insist that no person or thing can be safely classed among the types of Scripture, but such as have the sanction of the written Word.

“There is no other rule,” says Bishop Marsh, “by which we can distinguish a real from a pretended type, than that of Scripture itself. There are no other possible means by which we can know that a previous design, and a preordained connexion existed: whatever persons or things, therefore, recorded in the Old Testament, were expressly declared by Christ or his Apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things so recorded in the former are types of the

persons or things with which they are compared in the latter. But if we assert, that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by Divine Authority, we make an assertion for which we neither have nor can have the slightest foundation <sup>2</sup>."

Again, he says, "By what means shall we determine, in any given instance, that what is alleged as a type, was really designed as a type? The only possible source of information on this subject is Scripture itself. The only possible means of knowing that two distant, though similar historical facts were so connected in the general scheme of Divine Providence, that the one was designed to prefigure the other, is the authority of that work in which the scheme of Divine Providence is unfolded <sup>3</sup>."

However much the paucity of innate or declared types may cause this stringent canon of the Bishop to be questioned, yet all will admit two conditions to be indispensably necessary to constitute a type, —*similarity* and *Divine intention*. "It is admitted by common consent," observes Mr. Fairbairn, "first, that in the character, action, or institution, which is denominated the type, there must be a resemblance of some kind to what corresponds with

<sup>2</sup> Lectures, p. 373. Quoted from Fairbairn's *Typology*, vol. i. p. 27.

<sup>3</sup> Lectures, p. 372. Fairbairn, vol. i. p. 34.



it under the Gospel; and second, that the former must not be of *any* character, action, or institution, occurring in Old Testament Scripture, but such only as had their ordination from God, and were *designed* by Him to foreshadow the Gospel antitype. These two conditions enter as essential elements into the constitution of a type, and must meet together in every thing to which the name can with truth and justice be applied." "For," as Bishop Marsh has justly remarked, "to constitute one thing the type of another, something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been *designed* to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been preordained, and they must have been preordained as constituent parts of the same general scheme of Divine Providence. It is this *previous design*, and this *preordained connexion*, which constitute the relation of type and antitype<sup>4</sup>."

Whether the Holy Spirit has seen fit invariably to *specify* the intended type, or has not rather indicated only certain elements of a more extended system, leaving its ramifications to be developed by the prayerful researches of the Biblical student, may justly form subject of controversy. Nevertheless,

<sup>4</sup> Typology, vol. i. p. 46. Marsh's Lectures, p. 371.

whatever doubt may exist as to the theory of the *inferred* type, or as to the suggestion I have offered regarding the *involved* type, none can be entertained in respect to the *innate* type, *that* having the seal of genuineness affixed to it by Christ or his Apostles. If, therefore, the Type of Antichrist can be proved to belong to the class of innate types, the inquiry into the validity of inferred and of involved types becomes superfluous. Does, then, the type in question meet the requirements of this, the strictest class in the science of Scriptural typology? From Rom. ix. 17 thus much may be implied, the Pharaoh of the Exode being there exhibited as the type of judicially hardened infidelity. But the question is met more directly by the facts brought forward in the foregoing pages, the name of the Egyptian monarch being discovered written in cipher in the very heart of the typology of the Apocalypse.

This result enables us to combat certain objections which might have seemed fatal to a type of merely an inferred character. It has been laid down as a typological canon, that nothing is to be regarded in the light of a type, which is of an improper or sinful nature; and "the ground of this rule," it is urged, "lies in the connexion which the type has with the antitype, and, consequently, with God. The antitype being of God's appointment, and of the things which belong to his everlasting kingdom, the type which was intended to foreshadow, and prepare the way for it, must also have

been of his appointment: and, whether a symbol in religion, or fact in providence, must have been of the things which He at least sanctioned and approved. A preordained connexion, such as, of necessity, existed between the earlier and the later dispensations, could not imply less than this. And that being the case, nothing, of course, admitted into religion, or permitted to have a place in providence, contrary to the mind and will of God, could by possibility be endowed with a typical character." "As amid the transactions of Gospel history, where the antitype comes into play, we exclude all that properly belonged to man's ignorance or sinfulness, so amid the transactions of Old Testament history, where the materials of type are to be found, we must in like manner exclude all that had its source in the polluted fountain-head of human depravity<sup>5</sup>."

Now the Pharaoh of the Exode was unquestionably an awful instance of the ignorance, sinfulness, and depravity of man: and further, be it remarked, the sin of Pharaoh was not only *permitted* sin, but in the end *judicial* sin. According to the foregoing rule, this wilful king would be excluded from the class of those persons who, under the elder dispensation, are employed in Scriptural typology; and we are driven to this conclusion,—either the rule forbids the recognition of the type, or the type sets aside the rule. And had that type been merely

<sup>5</sup> Typology of Scripture, vol. i. pp. 97—99.

an inferred, or even an implied type, the rule might have been deemed of sufficient weight to warrant its exclusion. But with an innate type, or a type determined to be such by the authority of Scripture, this cannot be the case; the alternative must be accepted, and the human rule succumb to the Divine Word.

And, indeed, in a subsequent passage to that quoted above, Mr. Fairbairn admits that this rule has been overstrained by typologists. "It is possible," he says, "to exercise an undue and excessive caution in the application of this principle of interpretation." "As all the manifestations of truth have their corresponding and antagonist manifestations of error, it is perfectly warrantable and just to regard the form of evil, which in certain cases stood counter to the type, as itself the type of something similar, which should afterwards arise as a counterform of evil to the antitype<sup>6</sup>. As one instrument or action of holy principle may represent and foreshadow another, so one instrument or action of sin may, in particular situations, represent and foreshadow another." "The various forms and manifestations of evil with which the Church of God had to contend, though in itself the offspring of wicked and forbidden malice, was yet allowed by God, and *directed* by Him, into the particular form

<sup>6</sup> The reader will not fail to observe, that in this admission *the class of types by implication* is recognized, although not by name.



it assumed, with a view, not merely to the trial of the Church then being, but also to the instruction and warning of the Church in future times, regarding similar trials yet to come<sup>7</sup>." But for this important exception to the rule, the *innate* type before us must have set it aside. It is the latter qualification only which preserves it from rejection.

The conclusion at which we have arrived justifies the selection of the term "Type," as viewed under another aspect. I have already stated that Christianity, like Paganism, has its mythology, Christian mythology being a fiction symbolizing a *truth*; Pagan mythology, a fiction symbolizing a *falsehood*; and I have observed, that under this form are portrayed in the Apocalyptic page the verities and destinies of the Church of Christ.

Between allegory and type, however, the following distinction has been drawn<sup>8</sup>:—"An allegory is a *fictitious* narrative; a type is something *real*. An allegory is a *picture of the imagination*; a type is an *historical fact*<sup>9</sup>." Now the Apocalypse, consisting, as I have said, of *figurative* representations of vast realities, Christian hieroglyphics indicating with parabolic significance momentous verities, it may be argued, if a type be an historical fact mystically employed to foreshadow another fact, an

<sup>7</sup> P. 104.

<sup>8</sup> Fairbairn, vol. i. p. 4.

<sup>9</sup> The expression used by St. Paul, Gal. iv. 24, in which he treats the *history* of Hagar and Sarah as an allegory, forms, to say the least of it, an important exception to this rule.



allegory, a fiction invented for a similar purpose, how can the term "type" be applicable, when treating of a portion of Scripture confessedly of an allegorical character? I reply, that the very definition of a type, as opposed to an allegory, authorizes the application of the term; for a type is an historical fact, employed by the Holy Spirit to prefigure an analogous historical fact. And however singular the circumstance that history and allegory should be found thus linked together, in foreshadowing Christian and Antichristian verities,—and, in proof that they are so linked, we need only call to mind that the same beast which is typically described by name, is allegorically designated by combination of limbs and heads and horns,—the fact of the monarch of the Exode being an historical personage fully vindicates the use of the expression "the Type of Antichrist."

The result obtained by subjecting the mystic number to *typical* treatment, enables us to meet some disparaging remarks which a learned chronologist has been pleased to make upon that vast array of commentators, whose aim in their treatment of the passage has been to elicit, in answer to the sacred enigma, the number of the name of a man. In his Warburtonian Lectures Mr. Nolan has the following:—"It cannot be dissembled an opinion has prevailed, from the earliest age of the Christian Church, that of the two numbers, elicited from the Apocalypse, the former (viz. 666) merely

conveys, in a cabalistic or anagrammatical device, the name or title of the profane power; of which, it is generally agreed, the latter (viz. 1260) determines the duration. By this subtle *trifling*, into the nature of which it would be beside my present purpose to enter, the attempt has been made to identify several names, the letters of which have a numerical force, amounting to the number, 666, defined by the Prophet.

“On taking a closer view of the text, with reference to the context, this notion will not appear deserving of much attention. ‘Here is wisdom,’ observes the Evangelist; ‘let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.’ It is difficult to conceive that the Apostle, in declaring that wisdom was required to interpret his meaning, should leave it to be deciphered by a *puerility*, which was alike unauthorized by the practice, and *unsuitable* to the *gravity*, of an inspired writer <sup>10</sup>.”

Such a remark from such a pen cannot but excite surprise. The very expression employed by St. John in verse 2 of chapter xv., “they that had gotten the victory . . . over the number of his *name*,” goes far to invalidate the concluding observation; and the very early conjecture, recorded by Irenæus, that *Αατεινος* might be the word, although

<sup>10</sup> P. 279.

it does not establish the correctness of this primitive solution of the divine mystery, appears to favour the *principle* of such a mode of interpretation.

It will be admitted, moreover, that the probabilities in favour of such a treatment of the mystic number are considerably increased by the discovery of its latent allusion to the name of that most daring rebel against Omnipotence, the Pharaoh of the Exode, whose parallel in audacity has never hitherto been met with in the annals of the world. And it will be further conceded, that the deep significancy unveiled by this treatment of the enigma derives an additional sanction from the fact, that the response thus elicited is drawn from the depths of the Word of God.

In making these remarks, however, it is not my wish to attempt establishing the position that an echo to the mystic number cannot be found in the system of sacred prophetic chronology, as well as in that of ancient history and mythology. On the contrary, it is possible, nay probable, that the sacred mystery may have its ramifications in a variety of directions, of which we in the present day do not so much as dream. In confining my researches more especially to the discovery of "THE TYPE OF ANTICHRIST," I do not believe that the mystic office of the sacred number has been fully ascertained. On the contrary, I am disposed to think, that while it reflects back upon the type, it progresses also to the delineation of the Antitype; and may embrace

likewise a period connected with his final development<sup>1</sup>.

On the supposition, however, that the mystic number is capable of typical treatment *only*, how vast the insight it affords into the character and overthrow of Antichrist! Were it to appear that the number 666 had been by the Holy Spirit made subservient to the mystic exhibition of the type alone, we could not but confess how fully adequate are the means employed to the end in view; how deep the significance of the symbol, when any fitting instrument had been applied to its interpretation. We could hardly fail to be impressed with the conviction that it had performed an important office in the mysteries of Scripture, by evoking the monarch of the Exode from his unhallowed grave, and compelling him to bear testimony to the characteristics of one, who should occupy an analogous position in the future history of the Church of God. Should the mission assigned it even cease here, and Antichrist himself bear no designation to mark his connexion with the mystic number, nevertheless, from the picture thus presented, the terrible reality

<sup>1</sup> Among the various solutions offered by the learned, the celebrated one of Mr. Clarke, *Ἡ λατινὴ βασιλεία, the Latin Empire*, will be deemed by those who are inclined to assent to the positions advanced in the present volume singularly appropriate. The connexion between the term *Βασιλεία* (*Basileia*) and *Βασιλισκος* "the *Basilisk*," or royal serpent of Egypt, will not escape observation.



might be discerned; and prophecy might have supplied adequate criteria by which to distinguish that awful personage, in whose signal overthrow the trials and sorrows of the Church militant will receive their triumphant termination. If the mystic cipher establish the fact only that the Pharaoh who opposed Moses is the type of him who is termed emphatically *the* Antichrist, it performs in the Sacred Volume a function, the importance of which can scarcely be over-estimated.

Every student of Prophecy must be more or less aware of the difficulty of what may be termed the collocation of prophecy; *i. e.* the difficulty of gathering from their scattered localities the various members of the prophetic body, and so fitting them together as to constitute a perfect whole, after the manner in which, at the word of Ezekiel, the “dry bones,” scattered through the valley, came “bone to his bone,” and, instinct with life, “stood up upon their feet, an exceeding great army.” How scattered throughout the prophetic pages are passages, which speak of an Exodus later than, and analogous to, that which took place at the Red Sea. See Isa. xi. 11, 16; xliii. 16—19; li. 9—11. Jer. xvi. 14, 15; xxiii. 7, 8. Ezek. xx. 34, &c. Hosea ii. 14, 15. Micah vii. 14, 15. Zech. x. 10, &c. Some of these I shall place before the reader, leaving the others to be referred to at pleasure. Turn we first to that very remarkable passage in



the 51st chapter of Isaiah. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? *Therefore* the redeemed of the Lord shall return, and come with singing unto *Zion*; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." "*Rahab*," say the commentators, "is *Egypt*," but it is Egypt under its most obnoxious, most malignant aspect;—Egypt designated by a name under which it stood up to defy the armies of the Living God. It is the Raoub—the Solar Serpent—in dread antagonism to him, who was the mediator of the Old Testament, the pre-eminent type of "God manifest in the flesh."

Next. It will be remembered, that in our observations on the commencement of the 15th chapter of the Revelation, we remarked that ἐθνῶν appeared a preferable reading to αἰώνων, not only as supported by the authority of ancient manuscripts, but because the victory of Moses over Pharaoh was a type and pledge of the complete victory of Christ over the opposition of a heathen world. The same idea is observable in the passage before

us. The prophet argues of the future from the past, inferring a destruction yet to be wrought, from what had already been accomplished<sup>2</sup>.

Again. It will not be forgotten, that in examining the construction of the word *Zephon*, we observed that it represented the *serpent* in the midst of *Zion*. The conjecture is sanctioned, not only by the mention of the Holy City immediately after the enunciation of the number of the beast, where the Lamb is exhibited, in opposition to the Solar Serpent, as standing "on the Mount Sion, with an hundred forty and four thousand, having his Father's name written in their foreheads," but by the very structure of the prophecy before us. Because *Rahab*—the Solar Serpent—is cut, and the dragon wounded, "*therefore* the redeemed of the Lord shall return, and come with singing unto *Zion*; . . . and sorrow and mourning shall flee away<sup>3</sup>."

In Ezek. xx. 33 we read, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured

<sup>2</sup> The connexion between *Rahab* and the dragon in Isaiah, and between the *Beast* and the dragon in the Apocalypse, will not be lost sight of.

<sup>3</sup> Isa. xxvi. 20, 21; xxvii. 1—13.

out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God," &c. Again, in Hosea ii. 14, 15, "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and *as in the day when she came up out of the land of Egypt.*" Again, in Micah vii. 14, 15, "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things." And in Zechariah x. 10—12, "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord <sup>4</sup>."

<sup>4</sup> See the whole chapter.

It may be urged that these Prophecies received their fulfilment when the great body of the Jewish people having on account of unbelief been rejected, salvation was offered to the Gentiles, and these last passing through the baptismal waters, of which those of the Red Sea were a type and shadow, escaped from the bondage of Satan, "into the glorious liberty of the children of God." True it is, when Christ our Passover had been sacrificed the spiritual Exodus began. He died and rose again, according to the Scriptures, and his followers, baptized into his death, and risen again to newness of life, look to be partakers of his glorious resurrection. But this spiritual accomplishment does not exhaust the scope of these prophecies; for, *after* the Jews had been broken off from the parent stock, and the Gentiles being grafted in had become the children of promise, and partakers of "the root and fatness of the olive tree," St. Paul *carries on God's gracious promises of mercy*, and associates them with the *future* return of his now rejected people. "I would not, brethren," says the Apostle, "that ye should be ignorant of this mystery," "that blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob <sup>5</sup>."

<sup>5</sup> Rom. xi. 25, 26.



Prophecy then, as applied by the great Apostle of the Gentiles, warrants us in anticipating the restoration of God's ancient people to his favour, and their admission to privileges, of which those heretofore possessed by them were but a type and shadow. But how do these prophecies, involving a future Exodus, deepen in intensity, when we discover that St. John, in his vision of things which shall come to pass hereafter, while surveying "the shifting scenes and successive characters" in the sacred drama of the Apocalypse, beholds, shrouded in a veil of the deepest mystery, the daring oppressor of God's chosen people, Pharaoh Amenoph. A future Exodus, and a future Pharaoh are correlatives, and immediately induce the inquiry, whether the portion of Scripture we are investigating be not connected with the final restoration of the Jewish people. An intimation to this effect may possibly be designed in that passage of the Prophet Isaiah, a portion of which is quoted by St. Paul<sup>6</sup> to show that the natural branches shall yet "be grafted into their own olive tree." Pointing to some terrific outburst of ungodliness yet to be exhibited in the world, he says, "*When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob* <sup>7</sup>."

<sup>6</sup> Rom. xi. 26.

<sup>7</sup> Isa. lix. 19, 20.



It has been observed, that "The Book of the Apocalypse may be considered as a PROPHET continued in the Church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian Church in the place of the SUCCESSION of PROPHETS in the Jewish Church; and by this especial economy PROPHECY is STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary<sup>8</sup>." Viewing the Apocalypse as the close of the prophetic canon, and as also the instrument employed by Him "who knoweth the end from the beginning," to shadow forth the most prominent features of the history of Christ's Church, from its first outgoings at Jerusalem to the time when it shall attain to the fruition of eternal glory, may we not regard its mystic pages as presenting a succession of imagery, around the consecutive parts of which the unfulfilled predictions of the elder Prophets might be made to cluster, as satellites round the planets of the solar system? And do not these apparently isolated fragments thus admit of grouping and arrangement beyond what has hitherto been attempted? The Babylon of the Apocalypse has attracted within her sphere a portion of the prophecies of Isaiah and Jeremiah; should not that proud monarch of Egypt, now discovered to occupy a position in the prophetic

<sup>8</sup> Dr. Adam Clarke's Preface to the Revelation.

planisphere, draw within his orbit those scattered atoms of the mystic system, which presage a future Exodus, and connect it with the final emancipation and restoration of the ancient people of God?

The period of the effectual call of the Jews to the knowledge of Christ is in Holy Scripture spoken of as a season of deep and bitter tribulation, and affliction<sup>9</sup>. Does not the connexion which has been elicited between the rebel Monarch of Egypt and the name of the beast, associated as it is with that fearful period, lead us to anticipate an incarnation of the dread enemy of mankind, of one who will exert every energy to arrest the merciful purposes of the Almighty, will grind the hearts of his victims by increased spiritual bondage, and exhaust every subtle device in striving to rivet anew their broken chains? If the mission of Moses to emancipate his brethren from the bondage of ancient Egypt called forth such virulent antagonism on the part of Pharaoh prior to the former Exode, may we not expect that the mission of Christ to rescue his brethren according to the flesh from the land of darkness and the shadow of death, will meet with an analogous opposition? As Moses of old encountered his judicially-hardened opponent, may we not infer, that in some awful and inexplicable manner, Christ will likewise meet, and contend with, and conquer Antichrist? And then shall

<sup>9</sup> Ezek. xx. 33.

“the days come, . . . that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.”

Nay, might it not come to pass, that even the partial elucidation of these obscure prophecies, if urged upon the notice of the Jewish people, would tend to awaken their attention to the contents of the Book of Revelation, and lead them to search with newly-awakened interest the sacred pages in which these momentous predictions are recorded? Believing, as they do, that the song of deliverance composed by Moses, after the overthrow of Pharaoh at the Red Sea, contains in it “the times of the Messiah<sup>1</sup>,” might they not be persuaded to look more favourably upon the Apocalypse, when it is found, that while enlisting that majestic ode into its symbolic system, it also reveals, however latently yet unmistakably, the very name of the monarch who had but then been overtaken with “swift destruction,” and employs him as the type of one who shall hereafter enact an analogous part under the Gospel Dispensation? And a proportion, a harmony, a parallelism, becoming thus apparent between their sacred books and ours, might they

<sup>1</sup> See Gill's Commentary, Rev. xv. 3.

not, while meditating with deep veneration on the prophetic song of Moses, be induced to recognize in the Revelation the Divine Antiphon of the Lamb?

Again. How many calling themselves Christians, while professing to receive the New Testament as a revelation from God, reject the Old! Yet, in the portion of Scripture before us, how distinctly does *New Testament prophecy* link itself with *Old Testament history*! What significance do the announcements of the one derive from the records of the other! What a delicate reticulation pervades the two; the very roots and fibres of the one intertwining themselves amid the foundation stones of the other! Thus, in the particular instance we are contemplating, the inspired character of the Song of the Lamb being conceded, a divine sanction is thereby given to that of Moses; and not only so, but the reference now detected in this prophecy of the New Covenant to that momentous event which called forth the triumphant ode of the Jewish Lawgiver, reveals so intimate a connexion between the two, that the inspiration of both must stand or fall together.

And if such considerations carry conviction neither to the Jew, who, cleaving to the Old Testament, ignores the New, nor to the semi-sceptic, who, acknowledging the New, distrusts the Old, yet surely we, who receive both as the revelation of Him “with whom is no variableness, neither shadow of



turning," may well hail any accession of light, albeit shining "in a dark place." For a beacon kindled upon any of what we must still term the dark mountains of prophecy, is not only a point gained so far as the individual prediction is concerned, but its ignition on any one of those lofty peaks can scarcely fail to cast some faint rays on far distant summits, and render visible outlines hitherto wrapped in deepest obscurity. And if, as has been conjectured, the prophecy under consideration be the culminating point of the whole range of the prophetic structure, the appearance as of fire upon its apex cannot but serve to disperse the shadows yet hanging over the lower hills.

The subject of this investigation is not only of absorbing interest, but one in which probably even personal safety may be involved. For when the seven angels having the seven last plagues in which "is filled up the wrath of God," were exhibited to the rapt vision of the prophet, they "that had gotten the victory over the beast, and over his image, and over his mark, and *over the number of his name*, stand on (at) the sea of glass, having the harps of God." How vast the importance of that victory, where its consequence is immunity from those judgments which must come upon the earth !

With a few remarks upon the subtle contexture of the mystic symbolism before us, I will bring this chapter to a close. In the description of the pouring out of the seven vials, the typical delineation



reverts probably to an earlier period of Egyptian history, representing the faithful harpers in a position analogous to that of the Israelites when God put forth his power to humble the pride of Pharaoh preparatory to his final overthrow. The plagues of Egypt were ten in number, of which the three first fell alike on Israelite and Egyptian. But under the infliction of the seven last, this was not the case. God severed in that day the land of Goshen, and put a division between his own people and the people of Pharaoh, so that while his final judgments fell upon the rebellious monarch and his subjects, the Israelites remained unscathed by the terrible calamities which surrounded them. To this event the seven last plagues of the Apocalypse manifestly refer. The allusion is evidenced by the fact that whereas, after the infliction of the seven last plagues of Egypt, Pharaoh and his host perished in the Red Sea, so, after the pouring out of the seven vials, the beast and the false prophet are cast into the lake of fire.

## CHAPTER IX.

THE SPIRITUAL EXODUS, THE WILDERNESS OF LIFE,  
THE REST THAT REMAINETH.

THE design of the present volume being, as already stated, rather to interpret a portion of Apocalyptic symbolism than to attempt the evolution of those momentous features of the Church's history in which their probable antitype is to be found, the object which I had in view is, so far as my limits permit, brought to a close.

I will, however, pause to consider one or two obscure questions which seem capable of deriving elucidation from the facts and arguments I have endeavoured to lay before the reader; and I do so the more readily in the hope that they may, in some degree, contribute to stimulate that high tone of Christian faith and practice, in the enforcement of which I may well desire that my labours should conclude.

FIRST. Baptism was no new institution at the advent of our Saviour, but had existed as a religious rite among the Jews many ages previous to his coming in the flesh. Christ did but graft it

into his new Dispensation, as being admirably fitted by prescription and association, for a sign and pledge of admission into the privileges and responsibilities of the Christian covenant. "He took it into his hands and into Evangelical use as He found it, this only added, that He might promote it to a worthier end, and larger use <sup>1</sup>."

Its chief office in the elder Dispensation had been in the admission of the converted Gentile to the privileges of Judaism. Baptism was, as Lightfoot observes, "inseparably joined to the circumcision of proselytes <sup>2</sup>. There was, indeed, some little distance of time between the two rites . . . but *certainly* BAPTISM *ever followed* <sup>3</sup>."

But although the existence of Baptism prior to our Saviour's day is universally acknowledged, the origin of the rite is involved in great obscurity. To my mind, however, it will scarcely admit of a doubt, but is plainly referrible to the passage of the Red Sea. Of the Israelitish host which passed through those miraculously arrested waters, St.

<sup>1</sup> Lightfoot, xi. 58.

<sup>2</sup> "Whenever any heathen will betake himself and be joined to the covenant of Israel, and place himself under the wings of the Divine Majesty, and take the yoke of the law upon him, circumcision, *baptism*, and oblation are required" (Maimonides, Issure Biah, c. 13), Lightfoot, iv. 408.

"That was a common axiom, no man is a proselyte, until he be circumcised and *baptized*." (Jevamoth, fol. 46), xi. 55. See also vol. iv. p. 245.

<sup>3</sup> Lightfoot, xi. 57.

Paul says, "they were all *baptized unto Moses* in the cloud and in the sea." What then was the rite of Baptism as applied to those who abjured Paganism and professed themselves converts to the Jewish law, but a sign and symbol that the Gentile then and there quitted the service of sin and Satan—of which to the Jew Egypt was the type and shadow,—and abjuring idols and their arch-prototype the Devil, followed Moses through the waters of separation, as the Israelites of a former generation had done; that as by circumcision he put on Abraham, so by immersion he put on Moses? In a word, Baptism was to him the mystical passage of the Red Sea.

Whereas then the learned interpreter of the Jewish law, Maimonides, says, "Circumcision was in Egypt, as it is said, 'None uncircumcised shall eat thereof,' *i. e.* of the Passover . . . . Baptism was in the wilderness, before the giving of the law, as it is said, 'And thou shalt sanctify them to-day and to-morrow, and let them wash their garments;'" we would rather say, taking the citation from St. Paul as our authority, Circumcision was in Egypt, as it is said, "None uncircumcised shall eat the Passover;" Baptism was in the wilderness, before the giving of the law, as it is said, "All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea<sup>4</sup>."

<sup>4</sup> In venturing to impugn the position of Maimonides, I

If this position be correct, the adoption by our blessed Lord of the then existing rite of Baptism, as a fitting symbol of admission into his Church, is at once explained. Moses being the pre-eminent type of Christ, and the passage of the Red Sea a type of that far greater deliverance which Christ wrought for us by his blood, through the grave and gate of death, our blessed Lord accepted and sanctified as an Evangelical Sacrament to the mystical washing away of sin a time-honoured rite, which had for ages been received among the Jews as the index of a fainter but analogous reality.

SECONDLY. Connected with this subject is a custom more or less observed in the Church of England of turning to the east whilst reciting the Apostles' Creed; a custom which has in some measure fallen into disuse, yet still lingers on among us, obtaining less as a rule than a habit to which many adhere, although the train of thought in which it originated would appear to have passed away.

Whence is this observance derived?

would observe that technically speaking washing the *garments* was not baptism, and that the command in Exod. xix. 10. 14, does not extend, as in Lev. xv. 5 and xvii. 15, to the ablution of the body. In confirmation of which I would refer to the extract furnished by Lightfoot from the Babylonian Talmud in Jevamoth, where it is distinctly stated that baptism for proselytism and baptism or washing for uncleanness (under which last the washing of garments would, if viewed as a baptism, be classed) were totally distinct. Lightfoot, xi. 54.



It was customary in the early ages of the Church for those persons who were about to be baptized to turn to the west and renounce Satan, using some expressive gesture, such as stretching out their hands against him, or spitting at him, as if he were present. Then turning their backs upon him, they faced the east, and in confession of their newly adopted faith recited the Apostles' Creed<sup>5</sup>. Not that this particular creed was invariably employed, for the profession of faith was made, in the form of words commonly used in the locality where the conversion took place<sup>6</sup>, but in the Western Church the Apostles' Creed was that generally made use of on occasion of this solemnity.

In this custom originated probably the practice of turning to the east ever after at the recital of the Apostles' Creed: and in those days when adult baptism was of such frequent occurrence a most significant practice it must have been. How powerful a remembrancer this change of position to those who had first assumed it when they turned to Christ! How calculated to bring to their recollection that at baptism they had renounced Satan, and embraced the religion of the cross, or, to quote the words of St. Paul, that they had "turned from idols to serve the living God!"

For the origin of this custom of turning to the

<sup>5</sup> See Bingham, vol. iii. pp. 535-6. 542. 547; vol. iv. 348.

<sup>6</sup> Ibid. vol. iii. pp. 369. 545.

east in baptism various reasons have been assigned. I am, however, inclined to think that none of these supply an adequate solution to the question at issue. I feel there is a deep and most significant symbolism involved in this ancient usage, and one which, so far as I know, has hitherto escaped observation. We have seen reason to conclude that the Exodus of the children of Israel under Moses was not only a type of Christian Baptism, but the significant event in which it had its origin. Now Egypt was, as we have seen, the peculiar possession of Satan, the seat of his dominion, the stronghold of his power. Here Idolatry had reached her most daring height; here the Serpent of Paradise was worshipped as the beneficent creator, the author, not of evil, but of good to the human race. Satan himself was hailed as the supreme god of Egypt: her monarch was the dread representative of the arch-fiend, her chief idol an image of the prince of darkness transformed into an angel of light<sup>7</sup>. Now it must be borne in mind that the passage of Israel from Egypt through the sea to the wilderness of Arabia lay due *west* and *east*. Westward stood Pharaoh, the type of Satan; eastward Moses, the type of Christ. "Then the Lord caused the sea to go back by a strong *east* wind." Israel ab-

<sup>7</sup> We read in the Apocrypha that when, by the advice of the angel, Tobit had driven away the devil, the evil spirit fled to the uttermost parts of *Egypt*, and that there the angel bound him as in his fitting abode. Tobit viii. 3.

jured Pharaoh, and followed Moses, passing in safety through the severed waters, "which the Egyptians assaying to do were drowned." And this was a type of Christian Baptism. Well then might each convert to Christianity turn from the west on renouncing Satan, and from the west to the east on professing the faith of Christ crucified. And ever after, when reciting that symbol in which he had made public profession of his faith, well might he resume the attitude first religiously adopted at his baptism, at once—a *reminder* of the responsibility then incurred,—a *token* that he held fast the form of sound words to which he had then declared his assent,—and a *pledge* that as he had voluntarily taken upon him the yoke of Christ, so was he stedfastly purposed to continue Christ's faithful soldier and servant unto his life's end.

Although frequently too much overlooked, not only are the analogies between the Mosaic and Christian Exode of the most striking character, but they rest upon the authority of an inspired Apostle<sup>s</sup>. Commencing with the typical and anti-typical passover, and passing on to the natural and spiritual Exodus, Moses, the divinely commissioned leader of the Israelites, finds his anti-type in the great Captain of our salvation, Jesus Christ; Pharaoh, the bold opponent of the Hebrew

<sup>s</sup> 1 Cor. x. 1—6.

lawgiver, his counterpart in the spirit and person of Satan and Antichrist; Egypt, that land of bitter servitude to the Israelites until the deliverance by Moses, finds its response in that bondage in which the whole human race was held by the great enemy of souls until the coming of Christ; the descent of Moses, as he led his followers through the Red Sea, answers to the descent of Christ into the grave; the emerging of the former from the divided waters, to the rising of the latter—the first-fruits from the dead—to “the glory which he had with the Father before the world was;” while the fearful end of the Egyptian monarch finds its correlative in the destruction of “him that had the power of death, that is, the devil.”

Nor does the parallel end here. The pilgrimage of the Israelites in the desert of Sinai responds to the journey of the Christian through THE WILDERNESS OF LIFE; the trials, the temptations, the backslidings of the one, to the difficulties, the allurements, the transgressions of the other. Each must be regarded as the scene of a course of wandering with a goal in view, not attainable by unassisted human strength. Once, and once only, has the wilderness of Sinai, “that land of deserts and of pits,” “of drought and of the shadow of death,” been trodden for successive years by countless multitudes; never could it have been so trodden but for water from the rock and manna from



heaven. Nor can it again be thus peopled, save through a similarly miraculous interposition. Even thus are the wanderers in the WILDERNESS OF LIFE incapable of attaining the REST THAT REMAINETH, unless God vouchsafe to supply the bread of life and cup of salvation.

Again. Had the Almighty not been pleased to accept the mediation of their leader, how often must the children of Israel as a nation have been swept from the face of the earth! "Let me alone," said God, "that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they." It was at the intercession of Moses that "the Lord repented of the evil which he thought to do unto his people," and that they were retained in the privileges to which they had been admitted. This mediatorial office of the Israelitish lawgiver is graphically set forth in the history of the conflict between Israel and Amalek. "It came to pass when Moses held up his hand Israel prevailed: and when he let down his hand Amalek prevailed." How typical of that "one Mediator between God and man, the man Christ Jesus," "able to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them."

The analogy, however, is not restricted to the respective pilgrimages of the ancient and present



people of God. It is carried on to brighter scenes than these. The passage through Jordan foreshadows the resurrection of the body; Canaan, open to Israelitish steadfastness, corresponds to that rest which awaiteth Christian perseverance; and the holy hill of Sion finds its antitype in the Jerusalem which is above.

In contemplating THE SPIRITUAL EXODUS, we look first to Him who, passing "through the valley of the shadow of death," "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Our blessed Lord submitted, in the day of his humiliation, to a twofold baptism, a baptism of water and a baptism of blood. By the one He entered upon, by the other He closed, his sacred ministry.

It is obvious that Christ's baptism in Jordan must be viewed under a totally different aspect from that of all others who came to John. The baptism of repentance for the remission of sin was in our Saviour's case wholly inapplicable, for where sin had no existence repentance was simply impossible. This being evident, may we not suppose that as by circumcision Christ had been made a child of Abraham, so by this significant rite He openly professed Himself a follower of Moses, and thus voluntarily and advisedly on entering upon his ministry declared his adhesion to that law, to

the observance of which He had been pledged in infancy? By this solemn act He consecrated Himself to his self-imposed office of keeping the law for man—the law moral and ceremonial—ALL RIGHT-EOUSNESS; for as “it was absolutely necessary that Christ should fulfil the moral law for all men, so was it respectively necessary that He should answer and accomplish the ceremonial in regard to the Jew<sup>9</sup>.”

And in connexion with this view of Christ's baptism the ensuing miraculous manifestation is most significant. No sooner had our blessed Lord thus testified his subjection to the Mosaic Law, than forthwith a voice from Heaven proclaimed Him as the Holy One, who alone could satisfy its highest requirements.

It is, however, his later baptism, the baptism of blood<sup>10</sup>, which opens to us as Christians the realities and requirements of the spiritual Exodus; that baptism wherein He became obedient unto death, even the death of the cross; for then it was He passed through those dark portals of which the severed waters were the divinely appointed symbol, and made for his disciples a way that they should fearlessly follow his steps. Thus, as by his first baptism He sealed Himself to keep the law for man, so by the second He sealed Himself as the atonement for the sins of those who could

<sup>9</sup> Lightfoot, iv. 399.

<sup>10</sup> Luke xii. 50. Matt. xx. 22, 23.

not keep that law for themselves. The first was symbolical of an Exodus which indicated Him a follower of the Jewish lawgiver; the second, of an Exodus which proclaimed Him the author of a covenant based on better promises, sealed by the shedding of his own most precious blood.

And this view sufficiently accounts for the fact, that Christian Baptism was not instituted before Christ's death. He did, indeed, in the river Jordan, *sanctify* Baptism by his own example, and by the consequent descent of the Holy Spirit; but He did not *institute* it until after his resurrection. Not until He had passed through the grave and gate of death, and given proofs of his resurrection by many infallible signs, did He institute that mystic rite wherein "we are buried with him into death," "to be raised again in newness of life." "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers."

And here we shall, if I mistake not, find that considerable light is thrown upon the magnificent but obscure passage in Isaiah lxiii., "Who is this that cometh from Edom, with dyed garments from Bozrah?" &c. "In this description," says Dean Stanhope, "we have represented the hardships and success of that combat with the enemy of souls, by which Christ brought salvation to mankind, vanquishing sin and death, wresting the prey out of the hands of Satan, and, as the Apostle expresses it, 'having spoiled principalities and powers,'

triumphing over them in his cross." It will be observed, that after the Israelites had made the passage of the Red Sea, their route from the wilderness to Sion lay through *Edom*. But when Moses sent messengers to the monarch of that kingdom, craving permission to pass peaceably through his country, "Edom said unto him, thou shalt not pass by me, lest I come out against thee with the sword;" "and Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him<sup>1</sup>." Not so, however, the great Captain of our salvation. No opposing power could arrest Christ's progress from the gates of death to the opened portals of heaven. The Prophet beholds Him midway in his victorious course from Egypt to Sion, "coming from Edom, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking in righteousness, mighty to save." "It is Christ," says Bp. Horne, "that is thus magnificently described, returning to his *capital* from the land of the enemy after his Passion."

How sublime the imagery! Bozrah, the capital of that kingdom which opposed the entrance of Moses into Canaan, fitly represents the vehement efforts of the powers of darkness, to impede

<sup>1</sup> Numb. xx. 14—21.



the passage of Christ from the tomb to the Jerusalem which is above. How vain the effort! He marches direct through the capital of the country, treading the people with his anger, trampling them in his fury, their blood sprinkled upon his garments, staining all his raiment. How gloriously does He speak of Himself! "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." How cheering, too, is his consequent message to ourselves! "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death<sup>2</sup>."

To return. It is, perhaps, difficult for us thoroughly to realize the significance and importance of Baptism as the instrument of our deliverance from the dominion of Satan, and admission to the privileges and responsibilities of the kingdom of Christ. Never would the appeal to the wonders of the Jewish Exodus be so impressive as when addressed to those who had witnessed that stupendous manifestation of "the goodness and severity of God<sup>3</sup>." And, in like manner, never

<sup>2</sup> Rev. i. 17, 18.

<sup>3</sup> See Deut. xi. 2—7.



could the marvels of the Christian Exode have been so emphatically present, as to those, who, eye-witnesses of the death and subsequent resurrection of our blessed Lord, had embraced the religion of Christ crucified, had been "buried with him by baptism unto death<sup>4</sup>," and were "risen with him through the faith of the operation of God<sup>5</sup>." But although the circumstances of that miraculous event may not after the lapse of ages be so vividly realized, yet are the privileges connected with it no less positive. The "little ones<sup>6</sup>" carried by their fathers out of Egypt could possess no recollection of that momentous event whereby was effected their deliverance "from the midst of the furnace of iron<sup>7</sup>." Yet the Israelitish infants formed the very portion of that vast multitude which attained that land of promise, of which the passage through the Red Sea was the antecedent. Indeed, but for the refusal of the fathers to go forward when commanded to take possession of the promised inheritance, the whole body of the people would have travelled almost direct from the wilderness of Sinai to the land of Canaan, and those who, as infants, had passed through the Red Sea, would, as such, have entered into that good land; a fact which imparts deep significance to that assertion of our Church, "It is certain by God's word that children which are baptized, dying

<sup>4</sup> Rom. vi. 4.<sup>5</sup> Col. ii. 12.<sup>6</sup> Exod. x. 10.<sup>7</sup> 1 Kings viii. 51.

before they commit actual sin, are undoubtedly saved <sup>8</sup>."

It is after-sin which imperils the privileges of Christian Baptism, as it was after-sin which jeopardized, nay involved the absolute forfeiture, to many of the Israelites of the benefits of their Exode from Egypt. To this portion of the subject we will now address ourselves. We have glanced at the analogy between some of the privileges of the Jewish and the spiritual Exodus; let us consider some of the requirements of each.

First. The Israelitish fathers took no heed to that reiterated charge of Moses, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children." They taught not their "little ones" in accordance with the privileges which had been sealed to them by the passage of the Red Sea. Having themselves quickly turned aside out of the way, they set up before their eyes the idols of Egypt. The inevitable consequence ensued; the evil example of the parents produced its wonted baneful effect upon the children: and when having vainly appealed to the former, God turned to the latter, these also refused to execute his judgments, despised his statutes, polluted his sabbaths, and their eyes were after their fathers' idols <sup>9</sup>.

<sup>8</sup> Rubric at the end of the Service for the Public Baptism of Infants.

<sup>9</sup> Ezek. xx. 18—24.

Alas! how frequently in this our day are children, who "by baptism are regenerate, and grafted into the body of Christ's Church<sup>1</sup>," left in utter ignorance of the privileges and responsibilities of their holy calling, and instead of being trained in Christian faith and obedience, permitted to grow up as children of Satan, living without God in the world. And should their spiritual privileges not be finally lost, how often for their revival are grievous visitations needed, analogous to those inflicted upon the Israelites during the period of their wanderings.

St. Paul strongly marks the analogy between the privileges and requirements attendant upon the respective pilgrimages in the third and fourth chapters of his Epistle to the Hebrews, where he bids us take heed lest there be in any of us "an evil heart of unbelief, in departing from the living God," warning us by the example of the Israelites to "labour to enter into that rest, lest any man fall after the *same example* of unbelief."

Secondly. To each individual of that vast multitude was the possession of Canaan pledged by God. Not one of those who had passed through the waters of the Red Sea but might have entered the promised land. When, however, they set no value upon the country pledged to them by God, but "thought scorn of that pleasant land, and gave

<sup>1</sup> Service for receiving a child who has been privately baptized as "one of the flock of true Christian people."

no credence to his word," when "they said one to another, *Let us make a captain, and let us return into Egypt*, the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? Say unto them, As truly as I live, saith the Lord, doubtless ye shall not come into the land concerning which I *sware* to make you dwell therein . . . . but your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases shall fall in the wilderness . . . . ye shall bear your iniquities . . . . and ye shall know *my breach of promise*." What can more strongly indicate that God's purposes of mercy are influenced, arrested, nay changed, by the obedience or disobedience of man, that the fulfilment of his promises and of his threatenings are contingent upon the condition of man's repentance or his perseverance in sin?

Let me here revert to that ancient custom, the origin of which I lately endeavoured to explain, that of turning to the east when reciting the Apostles' Creed. Had we been baptized after attaining the age of manhood, and as the armies of Israel, looking westward, cast a last glance of loathing and abhorrence upon Pharaoh ere turning to the east they professed themselves believers in and followers of Moses, so had we turned to the west in testimony of our rejection and detestation of Satan,



ere turning eastward we professed our faith in, and promised obedience to Christ, how forcibly would the subsequent assumption of this latter position, when repeating the formula used at our baptism, have recalled to our minds the bitter spiritual thralldom from which we had been delivered, and the sacred covenant of peace into which we had been received, when first we thus made public profession of our faith. How readily then in association with our change of posture would the question arise; do I indeed still maintain that Christian profession indicated by the attitude which I now assume? Do I in very deed yet abjure Satan, and cleave to the living God? Having renounced the hidden things of darkness, do I after the example of my Saviour set my "face as a flint" and follow through the PILGRIMAGE OF LIFE to the REST WHICH REMAINETH, Him who is "the way, and the truth, and the life?"

That custom is indeed no longer unanimously adhered to as in those days when the frequent administration of adult baptism conferred on it such peculiar significance; an altered condition of circumstances has caused it to fall into desuetude, and its import has more or less sunk into oblivion. But the obligation which it symbolized has not passed away; that attaches to the Church during the entire period of her pilgrimage. We may, if we will, neglect the symbol, but we dare not ignore the substance. It may be of little moment whether



the body be turned to the east, it is the very life that the heart be turned stedfastly to Christ; that the spiritual eye be directed Zion-ward, that pilgrim-like, as the patriarchs of old, we seek "a city which hath foundations, whose builder and maker is God."

O let us strive to realize this important truth when repeating the venerable creed of our baptism! Let us endeavour to "know the certainty of those things" wherein we have been "instructed." Let us strive to imitate the example of St. Paul; "forgetting those things which are behind, and reaching forth to those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

In the present day these cautions are more especially needed, for not only does superstition on the one hand display its most winning allurements to beguile the unwary to overstep the boundaries of truth, but infidelity on the other hand, under its most subtle form, strives to seduce us from our allegiance, and to enlist us under its banners. In this last probably lies the great danger of the present day. For while we mourn over those who "have left their first love," and yielded themselves to the meretricious allurements of the Church of Rome, we behold with trembling the multitudes rushing headlong into the snares of infidelity. Not only is unbelief spreading among the uneducated classes, it is arraying itself in the garb of science,

may more, it is insidiously creeping into the very expositions of Holy Scripture,—the so-called theological works of a certain class of writers serving but to instil into the mind the poison of infidelity. Thus faith is surreptitiously and imperceptibly abstracted, the very foundations of belief sapped and undermined, and we are scarcely aware of the small amount of faith which the suggested train of thought has left, until we find that we have unwittingly passed the line of demarcation, and are standing among the ranks of the infidel.

Unbelievers, however, in the strict sense of the term, we can scarcely remain. Man in his pride may ignore Christianity, but the human mind will seek some substitute on which to stay itself. “An element of faith,” observes a writer from whose pages we have already quoted, “has been lodged in our very nature, and hence it is, that if we believe not the truth, we are prone to believe a lie<sup>2</sup>.” To such a dread reality St. John points when speaking of the last manifestation of Antichrist. “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” And, let it be remembered, to have been once inscribed in that book of life, necessitates not that our names should alway continue therein. For, says the Apostle, “if any man shall take away from the words of the book of this prophecy, God shall take

<sup>2</sup> Riddell's Bampton Lectures.

away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And although "he which testifieth these things, saith, Surely I come quickly," yet the day of Christ cannot come "except there be a falling away first, and that man of sin be revealed." The time of his appearance we know not, but from the present aspect of the world, we may justly fear that a large body, now halting between two opinions, will welcome his approach. Not having kept the faith of Christ, they will readily fall into the snares of Antichrist.

An eloquent passage in the second series of Trench's Hulsean Lectures<sup>3</sup> is so apposite to this subject that I have no hesitation in quoting it. "There is a natural gravitation of souls, which attracts them to mighty personalities; an instinct in man, which tells him that he is never so great as when looking up to one greater than himself; to find, and finding to rejoice, and to be ennobled, in a nobler than himself. And doubtless this instinct is in itself divine. It is the natural basis on which the devotion of mankind to Christ is by the Spirit to be built; it is an instinct which, being perfectly purified of each baser admixture, is intended to find its entire satisfaction in Him. True, it may stop short of Him; it may turn utterly away from Him. It may stop short of Him,

<sup>3</sup> P. 165.

resting in human heroes, in men glorious for their gifts, eminent for their services to their kind; and we have then the worship of genius instead of the worship of God. Or it may turn utterly away from Christ, and then, being in itself inextinguishable, and therefore surviving even in those who have wholly forsaken Him, it will, thus perverted and depraved, lay them open to all the delusions of false prophets and of Antichrists. For it is this, this attraction of men to a mightier than themselves, which being thus perverted, has filled the world with deceivers and deceived; which has gathered round the hunters of men the ready instruments which have executed their will. It is this which has drawn souls, as moths to the candle, to rush into and to be scorched and to be consumed in the flame, which some wielder of heavenly gifts for hellish aims has kindled. . . . It is this, this craving of men passionately to devote themselves to some one, which makes an Antichrist possible, which will make him so terrible when he appears; men by a just judgment of God being permitted to dedicate all which they ought to have dedicated to Christ, to his opposite, to him who comes in his own name, because they refused to give it, because they refused to give themselves, to Him who came in the name of his Father. It will then be fearfully seen that there can be an enthusiasm of hell, no less than an enthusiasm of heaven."



A few observations upon the emblem introduced into the title-page and I have done.



Although the external structure of this configuration, called the "Vesica Piscis" (the fish's bladder) is of frequent recurrence in ecclesiastical architecture, its signification is, to judge from the variety of opinions entertained on the subject, very uncertain. The most general view is embodied in the following extract from Pugin. "The vesica appears to be derived from a very common acrostic of our Lord's name and offices contained in the Greek word *ICHTHYS*, which signifies a fish. This word, Eusebius and St. Augustine inform us, was formed from the initial letters of some verses of the Erythræan Sibyls, which taken together made the Greek word *ΙΧΘΥΣ*, which is interpreted, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, *i. e.* Jesus Christ,



the Son of God, the Saviour. In allusion to this most ancient emblem of our Lord, Tertullian and other early Fathers speak of Christians as *Pisciculi* in reference to the waters of Baptism. Hence it seems probable that the mode of representing our Lord in a nimbus of a fish form originated. The fish is found as a Christian emblem in the earliest monuments, and the *vesica piscis* from the fourth century downwards. All seals of colleges, abbeys, and other religious communities, as well as of ecclesiastical persons, were made invariably of this shape."

The peculiar propriety of the figure as emblematic of our Lord, appears to me more striking when considered under quite another aspect. The *vesica* is formed by the intersection of two equal circles cutting each other in their centres, and the figure is employed by mathematicians for the construction of that well-known symbol of the Holy Trinity, the equilateral triangle<sup>4</sup>. Hence probably originated the use of the *vesica* as an emblem of Christ; while its designation may be derived not from any fancied resemblance to the figure of a fish, but from the fact that the monogram  $\text{IX}\Theta\text{Y}\Sigma$ , and the *vesica piscis* both centre in one deep reality, Jesus Christ, the Son of God, the Saviour, and derive their significance from "Him in whom dwelleth all the fulness of the Godhead

<sup>4</sup> 1st Prop. of Euclid.

bodily." The interior disposition of the equilateral triangle is admirably adapted to represent that fundamental verity to the symbolizing of which the triangle itself has been made subservient, viz., the Trinity in Unity, while the vesica indicates with peculiar propriety Him by whom the Triune God was revealed to mankind—God manifest in the flesh. The emblem, therefore, as a whole beautifully expresses the doctrine of the blessed Trinity, and the union of the Godhead and manhood in the person of Messiah. The truth thus symbolized cannot be too strongly enforced, for, from the doctrine of the Holy Trinity, and that of the Incarnation of the eternal Son, emanate those various relations subsisting between God and man which constitute the sum and substance of Christianity.

For the perpetuation of these momentous verities our Divine Master, beside the two Sacraments, has bequeathed to us for our guidance during the interval between his coming to save and to judge the world, two visible legacies: Holy Scripture which He has caused to be written for our learning, and the Christian Ministry instituted by Him for the promulgation of those Scriptures. These two legacies may be fitly distinguished as the Word of Truth, and the machinery of Truth. Each has its distinct office; the Bible is the rule of the Church, the Church is the guardian and preacher of the Bible; the one defines, the other inculcates; the one is the storehouse of treasure whence the other

“bringeth forth things both old and new.” To apply the words of the Almighty to Moses concerning Aaron, the Church is to the Bible instead of a mouth, and the Bible is to the Church instead of God<sup>5</sup>.

Such is the adjustment of these two elements by the Church of this highly-favoured land. On the one hand she asserts that “Holy Scripture containeth all things necessary to salvation,” and on the other, that “although the Church be a witness and keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation<sup>6</sup>.” It is the establishment of the correlative positions of the Word of Truth and the machinery of Truth which constitutes the Church of England the bulwark and champion of the Christian faith, and renders her so peculiarly fitted to contend, as with a two-

<sup>5</sup> See Exod. iv. 16. The relations between the Bible and the Church were at once more obvious and more vital before the invention of printing. Prior to that period, the only mode by which any knowledge of the contents of the sacred volume could be attained, was through the instrumentality of its mouthpiece, the Church. And it has been justly thought, that, when the Church of Rome became so glaringly unfaithful to her trust, the Almighty was pleased, through the medium of the press, to open a fountain whereat, however adverse to the wishes of the self-styled “mother and mistress of all Churches,” souls which thirsted might drink of the “living waters.”

\* <sup>6</sup> Articles VI. XX. See too Articles VIII. and XXI.

edged sword, against the assaults of superstition on the one side, and of infidelity on the other.

Alas! we do not in these days sufficiently estimate the blessings of a scriptural Church, the privileges conferred upon us by its possession, or the responsibilities thereby incurred. Boundless as is our empire, countless our wealth, measureless our power, yet herein consists the chief excellency of God's good will towards us, that He has rescued us from the trammels of a deadly superstition, committed to our keeping the sacred deposit of his Holy Word, and commissioned us to plant his Church upon the ruins of Heathenism—to kindle the beacon of truth in the wilderness of a benighted world. God has made this nation a wonderful thing among the kingdoms of the earth—a speck upon the ocean to sway the destinies of the universe. Little though we be among the thousands of Judah, He has constituted us a tower of strength, a city set on an hill, an ark riding upon the troubled waters, bearing within its bosom that spiritual life which may vivify the wastes of Paganism. England is emphatically the country which is scattering her population broadcast throughout the globe, and as such she is the focus whence Christianity or Infidelity will be disseminated. Other lands may concentrate, may cherish, may retain the latter, but we, if we arrest it not, shall widely diffuse the poison. The population of other countries is said to be on the decline; England is welling out her



offspring river-wise, as from a perennial fountain whose waters will not be stayed. May she appreciate and fulfil her lofty destiny ere it be too late, lest He "who walketh in the midst of the seven golden candlesticks" come unto us quickly and remove our candlestick out of its place! May we be spared so terrible a judgment! "God grant that the angels of our Church may do all with the same ardour of affection, as when first the Gospel dawned upon the darkness of the land! God grant that the candlestick which holds the light of truth in the midst of our beloved country may shine 'more and more unto the perfect day'!"

Reader, you and I have passed through the Baptismal waters, our SPIRITUAL EXODUS is achieved. We are treading the PILGRIMAGE OF LIFE. We are, or we ought to be, labouring for the REST THAT REMAINETH. Goodly is the country to which the Christian is journeying, infinitely surpassing that earthly inheritance promised to Israel of old. Far more excellent the Canaan which lies beyond the valley of the shadow of death, than that land which bordered upon the wilderness, where sojourned the ancient people of God. Exceeding glorious the Jerusalem which is above; far excelling that fair city where once stood the magnificent temple of the great Jehovah. "I saw," writes the inspired Apostle, "the holy city, new Jerusalem, coming down from God, out of heaven, prepared as

<sup>7</sup> Girdlestone's Com., Rev. ii. 5.



a bride adorned for her husband, . . . . having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . . . and the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. . . . . And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." There, too, "God shall wipe away all tears from" our "eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away," and God maketh "all things new."

Such is the new heaven and the new earth to which God calls those who, having passed through the SPIRITUAL EXODUS, are treading the PILGRIMAGE OF LIFE; such the city where He would have them dwell, such the REST WHICH REMAINETH FOR THE PEOPLE OF GOD. He hath pledged it to them by covenant; He hath made them his children by adoption and grace; He hath embraced them with the arms of his mercy; He will give unto them

the blessing of eternal life, and make them partakers of his everlasting kingdom<sup>s</sup>. Shall we who have received this glorious summons, shall we think scorn of that pleasant land; shall we lightly esteem that city which hath foundations, whose builder and maker is God; shall we contemn such great and exceeding precious promises; shall we, as did the Israelites of old, say, "Come, and let us make a captain, and let us return into Egypt;" shall we rush madly into the snares of Satan, to be led captive by him at his will? Then must we also know GOD'S BREACH OF PROMISE; then will God say to us, as He did to Israel in the wilderness, "Doubtless ye shall not come into the land concerning which I swear to make you dwell therein."

Let us labour therefore to enter into that rest, remembering that "we are made partakers of Christ, if we hold the beginning of our confidence stedfast to the end." "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." Let us "give diligence to make our calling and election sure." Let us "watch and pray" that we be "not of them which draw back unto perdition, but of them that believe to the saving of the soul."

Reader, if there shall have been in thee "an evil heart in departing from the living God," "remember how thou hast seen and heard, and hold, and repent."

<sup>s</sup> Baptismal Service.

“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; he that shutteth, and no man openeth.” “As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne.”

THE END.

APRIL, 1857.

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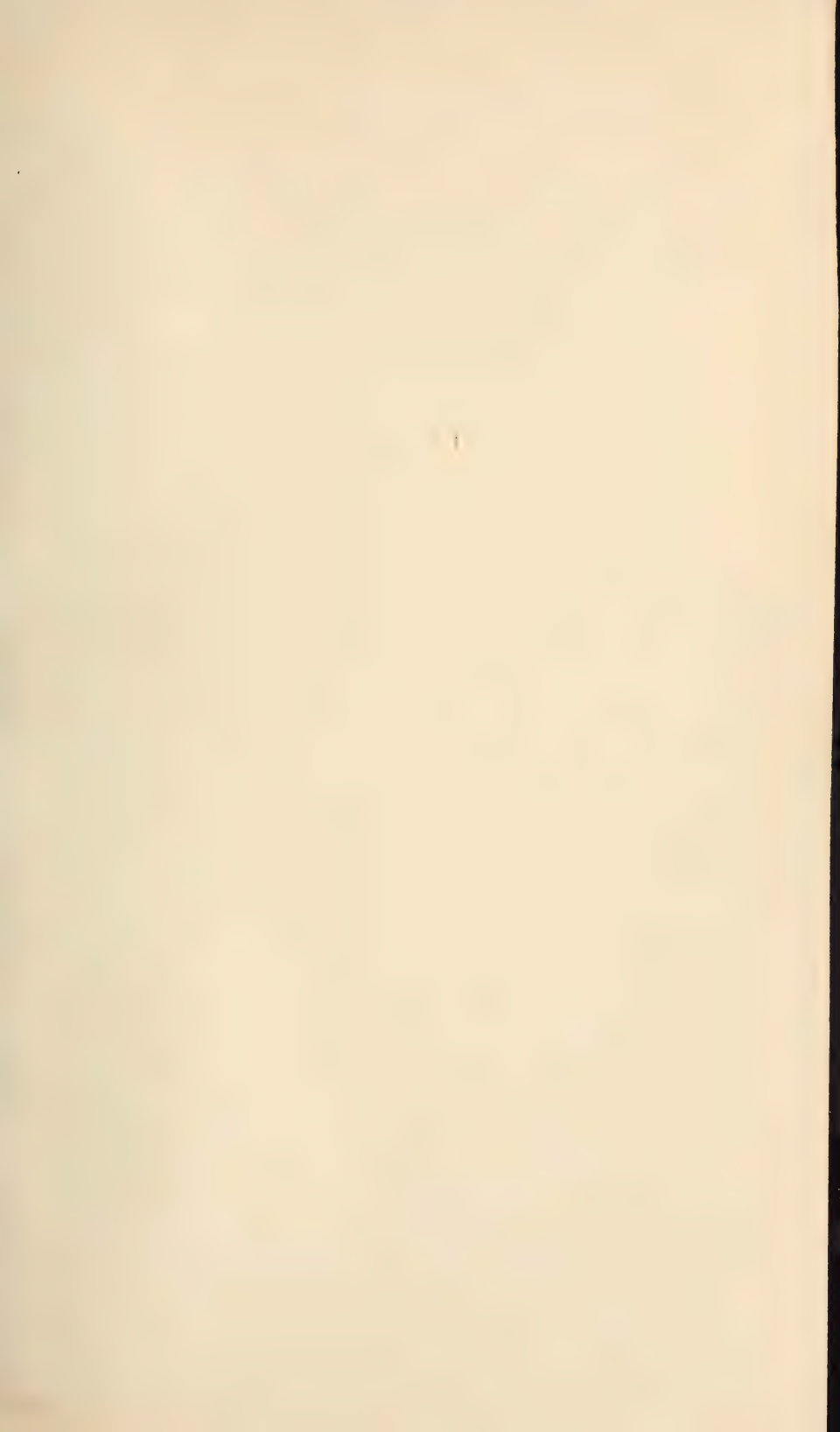


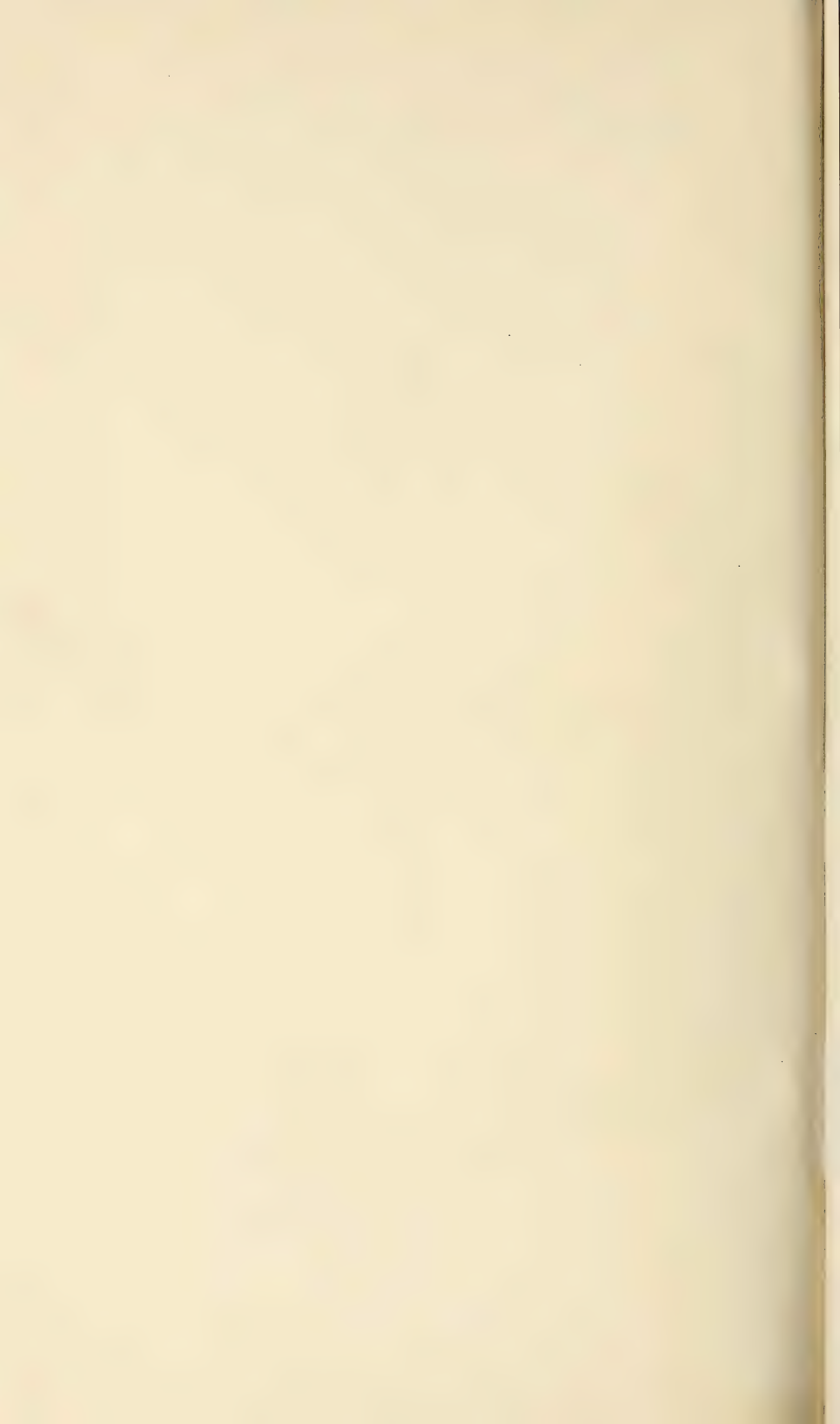
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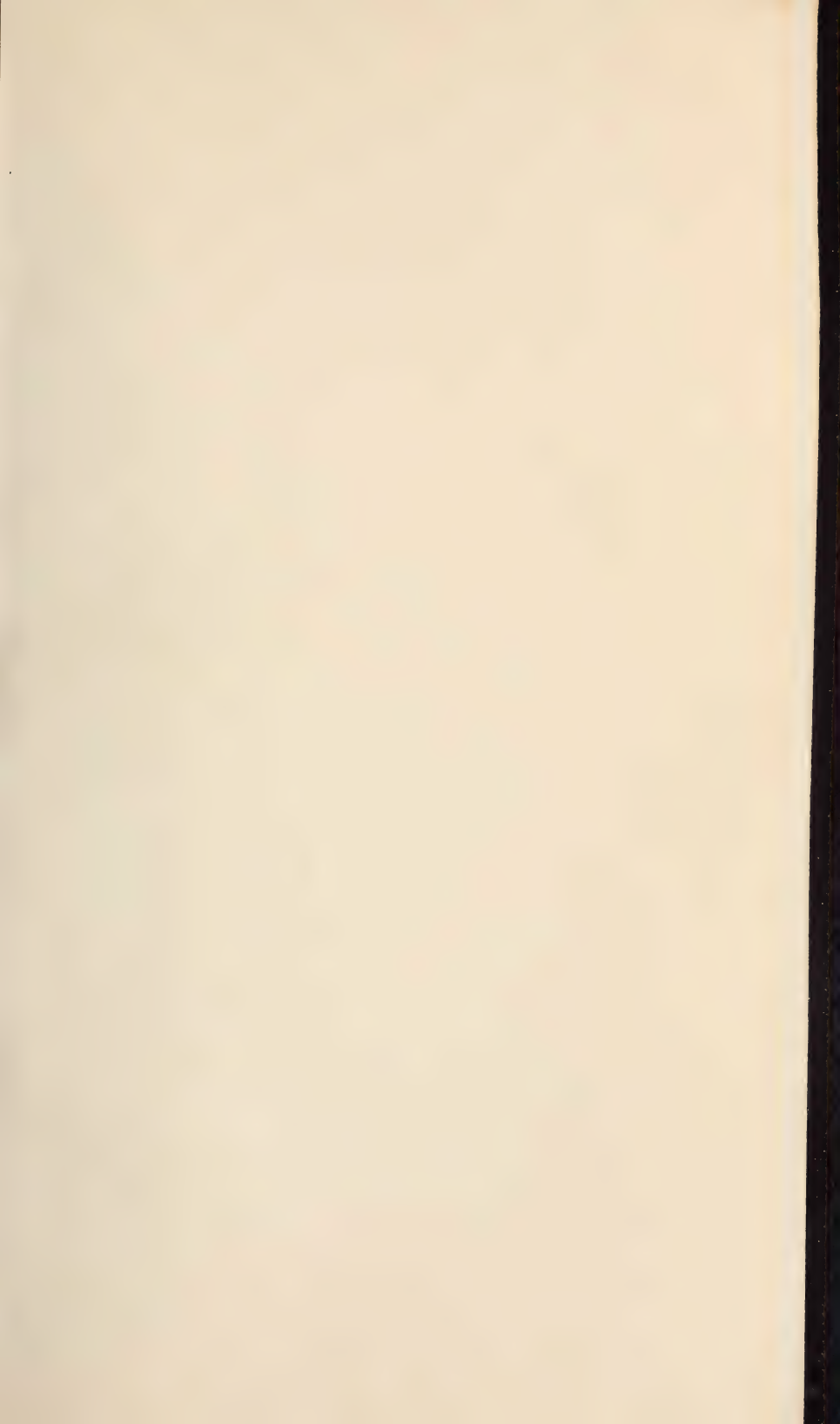
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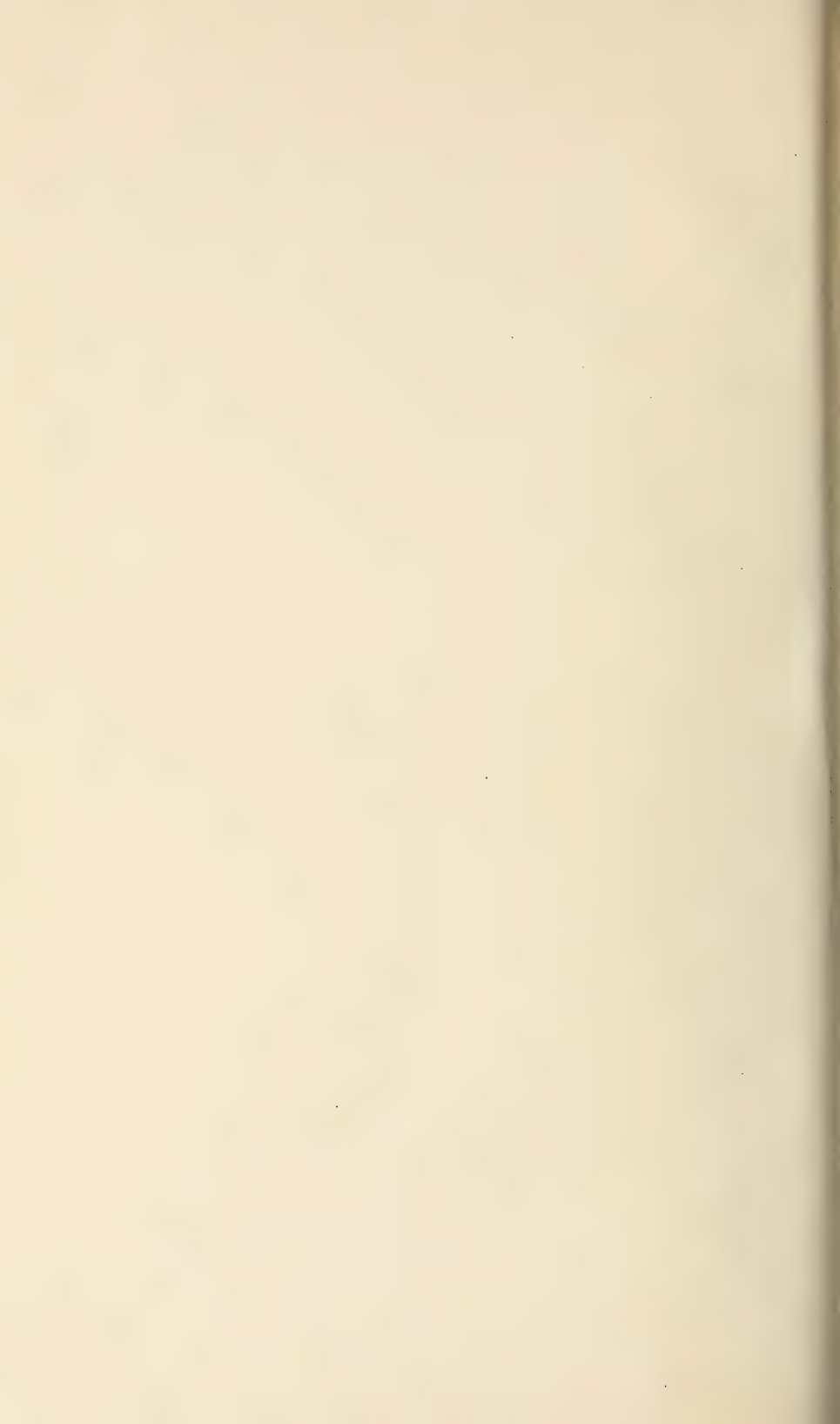
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